

THE  
WAY TO TRUE  
HAPPINESSE,

LEADING  
TO THE GATE OF  
KNOWLEDGE.

OR

An entrance to FAITH, without  
which it is impossible to  
please GOD:

BY

Questions and Answers, opening briefly  
the meaning of every severall Booke and  
Chapter of the Bible, from the be-  
ginning of Genesis, to the end  
of the Revelation.

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*Now newly corrected and augmented.*

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Judgements are prepared for Scorners, *Proverbs*  
19.29.

If any man long after life, and to see good daies,  
let him refraine his tongue from evill, *1 Pet. 3. 10.*

As you would that men should do to you, so doe  
you to them, *Luke 6. 31.*

Love covereth a multitude of faults, *1 Pet. 4. 8.*

He that loveth not, knoweth not God, for God  
is love; *1 Joh. 4. 8.*

289, 02



Am. Scott



# The Doctrine of the Old and New TESTAMENT.

## Question.



**What is doctrine?**

*Ans.* Precepts for the finding and tracing out of sin, and building men up in Religion.

**What is the effect of doctrine?**

*Ans.* Faith and obedience.

**How manifold is doctrine?**

*Ans.* Twofold; either Divine or Morall.

**Divine, as how?**

*Ans.* In our duty towards God.

**Morall, as how?**

*Ans.* In our duty towards our selves and our brethren.

**How many sorts of men may we call brethren?**

*Ans.* Four.

**Which be they?**

*Ans.* Such as are of one Parentage, one Country, one Religion, or of one mind by friendship.

**How is Morall doctrine divided?**

*Ans.* Into rules of duty towards our superiours, parents, kindred, off-spring, family, and inferiours.

**How may this be infringed?**

*Ans.* By violating any of the six last commandments.

**How many wayes hath God teacht?**

*Ans.* Four manner of wayes.

**Which be they?**

*Ans.* By his Word, by his workes, by his punishments, and by his blessings.

**Are these performed alway in his own person?**

*Ans.* No, but more often by his chosen Ministers.

**Why hath God dealt with us by men, and not by Angels or spoke himselfe to us?**

*Ans.* That he might make experiment of our obedience and in consideration of our frailty.

**How were they intimated?**

*Ans.* The names of Patriarchs, Caprains, Judges, Kings, Prophets, Evangelists, and Apostles.

**Which call you Patriarchs?**

*Ans.* The first Fathers of the Church, as Adam, Enock, Abraham, Isaac, Jacob, &c.

**Which call you Caprains?**

*Ans.* Such as had the leading of the Israelites from Egypt to the land of Canaan, & gave direction in time of battell, as Moses and Josiah.

**Which call you Judges?**

*Ans.* Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people, as Ehud, Shamgar, Sampson, Gedeon, Iphrah, Samuel, &c.

**Which call you Kings?**

*Ans.* The Anointed of God and Sovereigne Rulers of his people, as Saul, David, &c.

**Which call you Prophets?**

*Ans.* Such as by inspiration of the holy Ghost did fore-tell the ruine of sin, & the reward of vertue, and were interpreters between God and man.

**Which call you Evangelists?**

*Ans.* The foure that wrote the foure Gospels of Christ Jesus.

**Why are they called Evangelists?**

*Ans.* Because their workes contain the glad tidings of salvation to all that beleve.

**Which call you Apostles?**

*Ans.* The twelve chosen Disciples of Christ.

## GENESIS.

### CHAP. I. TO 15.

## Question.

**What is creation?**

*Ans.* A making a thing of nothing.

**Did God create all things of nothing?**

*Ans.* He did.

**When?**

*Ans.* In the beginning.

**What are you to understand by this word, beginning?**

*Ans.* Not from eternity, but first of all, before all things, in the beginning of time.

**Why did Moses write, thus the beginning?**

*Ans.* To confute those that maintained the world had no beginning.

**What doe we learn by the creation of the world?**

*Ans.* As touching the Creatour, three things.

**Which be they?**

*Ans.* His omnipotency in creating all things of nothing, his bounty, in enriching the world with all necessary ornaments, and his love, in giving man dominion over all, chap. 1. v. 2.

**What doe we learn touching our selves?**

*Ans.* Three things.

**Which be they?**

*Ans.* The observation of the sabbath, chap. 2. humility of mind, in being made of the dust of the earth, chap. 2. 7. and the abstinence which we owe to marriage.

**Why inghe me to reverence marriage?**

*Ans.* Because it was instituted of God himselfe in Paradise, chap. 2. 24.

**How ought a man to love his wife?**

*Ans.* As himselfe, being flesh of his flesh.

**Where was man placed after his creation?**

*Ans.* In Paradise.

**Did he continue there?**

*Ans.* No, he fell.

**How?**

*Ans.* By the malice of the Devil, and his owne wilfulness.

**What was his first?**

*Ans.* Disobedience.

**How and how soon?**

*Ans.* He curst him, and his posterity, wherein

he shew'd his justice. chap. 3. 13.

*Qy. How did he comfort him?*

*Ans.* By promising forgiveness by the seed of the woman, Christ Jesus, chap. 3. 14.

*Qy. What did that stem to?*

*Ans.* His mercy.

*Qy. How many meyes did the curse of God extend upon Adams?*

*Ans.* Four manner of wayes.

*Qy. Which be they?*

First, the earth was made barren for his sake. Secondly, his posterity, as well as himselfe, became bondmen to Hell. Thirdly, all the dayes of his life he was to eat his meat in the sweat of his browes. And fourthly, he was thrust out of Paradise.

*Qy. How was Eve punished?*

*Ans.* Two manner of wayes.

*Qy. Which be they?*

First, to bring forth her children in sorrow. And secondly, to live in subjection to her husband.

*Qy. How was the serpent punished?*

*Ans.* Three manner of wayes.

*Qy. Which be they?*

First, he was made the most cur'd of all creatures. Secondly, he was to go upon his breast. And thirdly, to devour the dust of the earth.

*Qy. Which was the second sinne of the world?*

*Ans.* Murder.

*Qy. Who committed it?*

*Ans.* Cain.

*Qy. Upon whom?*

*Ans.* Upon his brother Abel, chap. 4. 11, 12.

*Qy. What was the cause?*

*Ans.* Envy.

*Qy. Why?*

*Ans.* Because Abels sacrifice was accepted, and Cains was not, chap. 4. 4, 5.

*Qy. Why did not God accept Cains sacrifice?*

*Ans.* Because he did it more upon custome, than conscience.

*Qy. Who taught them to sacrifice?*

*Ans.* Their father Adam.

*Qy. How could he doe that, and the law not yet given?*

*Ans.* The Law of God is twofold: naturall, imprinted in mens hearts: and traditional, pronounced from God, and written in the Bible.

*Qy. Which of these two had Adam?*

*Ans.* The first.

*Qy. What was the punishment of Cain for killing his brother Abel?*

*Ans.* He was cur'd of God, and condemn'd for a runaway.

*Qy. Whom did God raise after the death of Abel, to build his Church upon?*

*Ans.* His brother Seth, chap. 4. 25.

*Qy. Did the example of Cains punishment prevail with the succeeding age to beware of sin?*

*Ans.* No, as the world grew in yeares, so it grew in iniquity.

*Qy. In what manner?*

*Ans.* It was wholly corrupt, and full of cruckty, chap. 6. 11.

*Qy. By whom did God reprove them?*

*Ans.* By Noah.

*Qy. How?*

*Ans.* In making it known he would drowne the world, by his preparing of the Ark.

*Qy. Were the people reformed?*

*Ans.* No, they laugh'd at it, and remained secure, till the waters came on them.

*Qy. Were all destroyed?*

*Ans.* All but Noah and his family, and some oether for the preservation of their kind.

*Qy. What moved God that he would not spare so much as the brute beasts?*

*Ans.* His detestation of sin.

*Qy. Who was the first figure of Christ?*

*Ans.* Enoch.

*Qy. How was he a figure of Christ?*

*Ans.* In being taken body and soule up into heaven, as Christ was, chap. 5. 24.

*Qy. Who was the first figure of the Church?*

*Ans.* Abel.

*Qy. Who was the second?*

*Ans.* Noah preserv'd in the Arke.

*Qy. What did his preservation signifie?*

*Ans.* The love of God towards his Church.

*Qy. What did the saving of the ark by the waters signifie?*

*Ans.* The persecution that the Church should suffer.

*Qy. Wherein did the mercy of God appeare?*

*Ans.* In causing the waters to fall.

*Qy. Wherein did the sale of Noah appeare?*

*Ans.* In giving God thanks for his deliverance, as soon as he set foot upon dry ground, chap. 8. 20.

*Qy. How did Noah afterwards offend?*

*Ans.* By drunkenness, chap. 9. 21.

*Qy. Who cover'd their fathers shame?*

*Ans.* Shem and Japhet.

*Qy. What receiv'd they for it?*

*Ans.* Their fathers blessing, chap. 9. 25.

*Qy. Who made a mocke at his fathers infirmity, and did not seeke to cure it?*

*Ans.* Ham.

*Qy. What was his reward?*

*Ans.* His fathers curse, chap. 9. 25.

*Qy. Did this curse after fall upon him?*

*Ans.* It did, both on him and all his posterity.

*Qy. When?*

*Ans.* At the building of Babel, where their language being confounded, they were scatter'd over the earth.

*Qy. Whose son was Abraham?*

*Ans.* The sonne of Terah, the seventh from Sem.

*Quest. In what degree of kindred was Abraham and Lot?*

*Ans.* Lot was his brother Harans son.

*Qy. Did they agree together like brothers?*

*Ans.* Yes, till they grew rich.

*Qy. Who was the cause they fell out?*

*Ans.* Their herdsmen.

*Qy. After their quarrell was knowne did their Masters seeke to be revenged one of another?*

*Ans.* No, they gave gentle words, and sought means how to prevent the like inconvenience.

*Qy. How was that?*

*Ans.* They departed and dwelt asunder, chap. 13. 7.

*Q. But with that separation did their love decay?*

*Ans.* No, it was still constant and brotherlike.

*Qy. How doth that appeare?*

*Ans.* In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men rescued him, chap. 14. 16.

*Qy. Did Lot then dwell in Sodome?*

*Ans.* He did.

*Quest. Why was that a dangerous place, though pleasant?*

*Ans.* True, so are all places where wickedness abounds.

**Q<sup>y</sup>.** Yet Lot was a righteous man.  
**A<sup>n</sup>.** He was, but he suffered as the wicked did, by being in company with them.

**Q<sup>y</sup>.** How was that?  
**A<sup>n</sup>.** He was taken prisoner (as I said before) with the irreligious kings, going in aid with them against their enemies.

Chap. 15. to 30.

Question.

**W**ho was Abrahams wife?

**A<sup>n</sup>.** Sarah.

**Q<sup>y</sup>.** Whose daughter was Sarah?

**A<sup>n</sup>.** The daughter of Haran Abrahams brother.

**Q<sup>y</sup>.** Was it lawful for Abraham to marry his brothers daughter?

**A<sup>n</sup>.** It was, God permitting it for the re-peopling of the world.

**Q<sup>y</sup>.** How did she offend when she perceived her self barren?

**A<sup>n</sup>.** By using unlawfull means to wife seed to her husband, cha. 16. 3.

**Q<sup>y</sup>.** How was that?

**A<sup>n</sup>.** By sending Hagar her maid to his bed.

**Q<sup>y</sup>.** How did God plague her for it?

**A<sup>n</sup>.** Her maid despised her, and triumphed over her in her owne house, cha. 16. 5.

**Q<sup>y</sup>.** What other sin followed in, she necke of that?

**A<sup>n</sup>.** Wrath.

**Q<sup>y</sup>.** How?

**A<sup>n</sup>.** She obtained licence of her husband to be revenged upon Hagar.

**Q<sup>y</sup>.** In what manner was she revenged?

**A<sup>n</sup>.** She thrust Hagar and her child out of the doores.

**Q<sup>y</sup>.** Whither went Hagar?

**A<sup>n</sup>.** Into the Wilderness.

**Q<sup>y</sup>.** Had she any friend to go to?

**A<sup>n</sup>.** None at all, she was a poore servant, and a stranger.

**Q<sup>y</sup>.** To whom did she appeale?

**A<sup>n</sup>.** To God.

**Q<sup>y</sup>.** Did he deliver her?

**A<sup>n</sup>.** Yes.

**Q<sup>y</sup>.** What learne we by that?

**A<sup>n</sup>.** That God rejecteth no estate of persons in their misery, if they call upon him, cha. 16. 10.

**Q<sup>y</sup>.** How ought servants that have offended to behave themselves?

**A<sup>n</sup>.** As Hagar, that was commanded by the Angel to returne and submit her selfe.

**Q<sup>y</sup>.** Was Sarah barren still?

**A<sup>n</sup>.** No, God gave her a son in her old age.

**Q<sup>y</sup>.** What was his name?

**A<sup>n</sup>.** Isaac, and this was he in whom the covenant was made.

**Q<sup>y</sup>.** What was the signe of the covenant?

**A<sup>n</sup>.** Circumcision, or the cutting off the fore-skin.

**Q<sup>y</sup>.** What is signified by that?

**A<sup>n</sup>.** The calling away of the leind affections of our hearts, if we meane to be made partakers of Gods mercy, chap. 17.

**Q<sup>y</sup>.** Were now partakers of the covenant, but such as might be circumcised?

**A<sup>n</sup>.** Yes, women: because under the name of man both sexes are comprehended.

**Q<sup>y</sup>.** What was Hagar's son name?

**A<sup>n</sup>.** Ishmael.

**Q<sup>y</sup>.** Did not the covenant belong to him as well as to Isaac, seeing he was the seed of Abraham?

**A<sup>n</sup>.** No.

**Q<sup>y</sup>.** Was there two covenants then, that God lig<sup>t</sup> him so?

**A<sup>n</sup>.** Yes, there were two covenants made.

**Q<sup>y</sup>.** Which be they?

**A<sup>n</sup>.** The one eternall, made to the children of the Spirit; the other temporall, made to the children of the flesh.

**Q<sup>y</sup>.** What was the temporall covenant?

**A<sup>n</sup>.** That from Ishmael should spring a mighty nation, even twelve Princes, cha. 17. 30.

**Q<sup>y</sup>.** Where was Abraham now staid?

**A<sup>n</sup>.** In Canaan.

**Q<sup>y</sup>.** What temporall blessing did God bestow upon him?

**A<sup>n</sup>.** He was exceeding rich.

**Q<sup>y</sup>.** How did he employ his riches?

**A<sup>n</sup>.** In hospitality and other good deeds.

**Q<sup>y</sup>.** Wherein appeared his hospitality?

**A<sup>n</sup>.** In using strangers and travellers kindly.

**Q<sup>y</sup>.** What strangers?

**A<sup>n</sup>.** The three angels in the shap<sup>s</sup> of men.

**Q<sup>y</sup>.** How did he entertaine them?

**A<sup>n</sup>.** First, he ran out to entertaine them, then he entreated them to rest in his tent, and last of all he feasted them.

**Q<sup>y</sup>.** What learne we by Abrahams hospitality?

**A<sup>n</sup>.** Abrahams imitation, to meet the poore cheerfully, and offer them such necessities as wee thinke they want.

**Q<sup>y</sup>.** How did the Angels requite Abrahams hospitality?

**A<sup>n</sup>.** They told him joyfull newes concerning the birth of his son Isaac, & what the purpose of God was toward Sodome and Gomorrah.

**Q<sup>y</sup>.** What was the purpose of God toward Sodome?

**A<sup>n</sup>.** Utterly to destroy it for sin.

**Q<sup>y</sup>.** What was the sinne of Sodome?

**A<sup>n</sup>.** Bestialllic with beasts.

**Q<sup>y</sup>.** Did Abraham pray for Sodome?

**A<sup>n</sup>.** Yes, in such zealous manner, as had there bin found ten godly persons in it, the city had bin saved, chap. 18. 32.

**Q<sup>y</sup>.** Why did Abraham pray for them?

**A<sup>n</sup>.** First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

**Q<sup>y</sup>.** What did that signifie?

**A<sup>n</sup>.** That Abraham (as Gods people ought to be) was of a pitifull minde, even towards Infidels.

**Q<sup>y</sup>.** What solicited Gods vengeance against the prayer of Abraham?

**A<sup>n</sup>.** The continuall cry of sinne, ascending out of Sodome and Gomorrah into the cares of God, whereby we learne that sinne is a continuall crier against us, so long as we let it dwell amongst us, chap. 10. 13.

**Q<sup>y</sup>.** Was all in the city then destroyed?

**A<sup>n</sup>.** All but Lot, his wife, and two daughters.

**Q<sup>y</sup>.** What was the commandment that God gave them at their departure from the city?

**A<sup>n</sup>.** Not to looke backe.

**Q<sup>y</sup>.** Was this commandment kept?

**A<sup>n</sup>.** No, Lots wife brake it.

**Q<sup>y</sup>.** What was her punishment?

**A<sup>n</sup>.** She was turned into a pillar of salt, chap. 19. 26.

**Q<sup>y</sup>.** What moved her to looke backe?

**A<sup>n</sup>.** Her fond desire, to thinke she should forgoe

her wealth and so pleasant a place.

*Q. How has she learned by that?*

*A.* That no care of earthly things (be they never so glorious) must hinder us from obeying Gods commandments.

*Q. How was the city destroyed?*

*A.* With fire and brimstone from Heaven, chap. 19. 24.

*Q. Where did Lot remain afterward?*

*A.* In the mountains.

*Q. What sin did he fall into while he lived there?*

*A.* Drunkenness.

*Q. What next?*

*A.* Into incest.

*Q. What doth that prove?*

*A.* That drunkenness is the mother of all sins.

*Q. How was Lot incestuous?*

*A.* By his own daughters.

*Q. Who tempted him therunto?*

*A.* They, when they had made him drunk.

*Q. What was Gods punishment for that sin?*

*A.* The Nation that came by that conception was a cursed generation.

*Q. What generation was it?*

*A.* The Moabites & the Ammonites, ch. 19. 37.

## Chap. 20. to 35.

### Question.

*Q. Who had like to have wrought Abraham by taking his wife?*

*A.* King Abimelech.

*Q. How was he prevented?*

*A.* God threatened him with death, ch. 20. 3.

*Q. Did he upon that deliver her backe to her husband?*

*A.* He did.

*Q. What learned we by that?*

*A.* Two things.

*Q. Which be they?*

*A.* First, that God will punish adultery; and next, the very Heathens abhorre the breach of wedlocke, chap. 20. 9.

*Q. How did God try Abrahams faith?*

*A.* By bidding him sacrifice his only son Isaac, chap. 22. 2.

*Q. Would he have done it?*

*A.* Yes, but that an Angel stayed his hand.

*Q. What learn we by that?*

*A.* Gods speciall providence over his owne.

*Q. What needed God, that knew what Abraham would do, have tried him?*

*A.* That he might reward Abrahams faith and obedience, and that it might be recorded for our instruction.

*Q. How was his faith rewarded?*

*A.* God renewed his Covenant once again, and told him, for that deed he would multiply his seed on earth like the sand on the sea-shore.

*Q. What virtues did God further prove in Abraham?*

*A.* His patience.

*Q. How?*

*A.* In taking his wife Sarah from him.

*Q. Yet he did morrow for her death.*

*A.* That was the weakness of the flesh, but his soule was glad, in that he knew she lived eternally, chap. 22. 2.

*Q. What other virtue had Abraham?*

*A.* Vprightness of minde.

*Q. Wherein did that appear?*

*A.* When Hephron the Hittite offered him a piece of ground to bury his dead, he would not take it before he had paid the price of it, ch. 23. 13.

*Q. What do Abrahams virtues concern us?*

*A.* If we be children of Abraham, and heirs of his Covenant, we must do the works of Abraham.

*Q. What was Abrahams care for Isaac when he came to age?*

*A.* To provide him a vertuous wife, ch. 24. 4.

*Q. What may parents finde in that?*

*A.* That they ought to provide wives & husbands for their children in due time.

*Q. Was he ruled by his fathers appointment?*

*A.* He was.

*Q. What did he learn in that?*

*A.* A godly precedent of obedience to all sons, to follow the counsell of their parents in choosing them wives, and not their own inordinate desire.

*Q. Whom did Abraham send about this business?*

*A.* His chiefe servant, chap. 24. 2.

*Q. How did he proceed in it?*

*A.* With prayer, that he might speed well; and thanksgiving afterward for his success.

*Q. What may servants see here?*

*A.* How to undertake their Masters business. *Q. What other good property was in that servant?*

*A.* He would not eat when he came to his journey end, before he had done his Masters message.

*Q. What may servants learn by that?*

*A.* To regard more their Mistrs business, than their owne pleasure, chap. 24. 3.

*Q. Whose daughter did he chuse for his Masters sonne?*

*A.* Rebecca, the daughter of Bethuel.

*Q. When the parents heard the request of Abraham, did they presently give their daughter to Isaac?*

*A.* No, they asked counsell of God first, & then the maides consent.

*Q. What is to be learned by that?*

*A.* As children ought not to match without their Parents consent; so Parents ought not to match their children without their consent, chapter 24. 18.

*Q. After Isaac and Rebecca were married, what issue did God give them?*

*A.* Two sons, Esau and Jacob.

*Q. How long did they continue childless?*

*A.* Twenty yeeres.

*Q. How did Isaac obtaine them then?*

*A.* By prayer, chap. 25. 21.

*Q. What learn we hence?*

*A.* To seek for children, Gods blessings, & Gods hands.

*Q. What was Esaus wadding?*

*A.* The lust of the flesh, and contempt of his birth-right.

*Q. Wherein?*

*A.* He sold his birth-right for portage.

*Q. What over-sight was that?*

*A.* An over-sight that many worldly men run into.

*Q. What is that?*

*A.* Preferring of trash before the rich graces of God, chap. 25. 33.

*Q. What was his birth-right?*

*A.* His privilege and preeminence, as being first-borne.

*Q. What did that folly lose him else?*

*A.* His

*An.* His fathers blessing.

*Q.* What was the reason?

*An.* Because not regarding 'his earthly patrimony, God likewise suffered him to lose the benefit of his heavenly inheritance, which was spirituall benediction.

*Q.* Did Esau at last see his own error?

*An.* No, but ran farther into error.

*Q.* How?

*An.* By hating his brother Jacob, ch. 27-42.

*Q.* What was the virtue of Jacob?

*An.* Patience, in giving place to his brothers rage, and going to seek his fortune in another country.

*Q.* Whither went he?

*An.* To Haran, to his uncle Laban.

*Q.* What were his virtues there?

*An.* Diligence, in doing his uncle service, and fidelity, in not deceiving him.

*Q.* Might not Jacob have deceived Laban, seeing Laban deceived him?

*An.* No, we must not be evil, because others are so.

*Q.* How did God deal with Laban?

*An.* He prospered him for Jacobs sake.

*Q.* What were Labans vices?

*An.* Ingratitude and oppression.

*Q.* How was he ungrateful?

*An.* In upbraiding Jacob for his good service.

*Q.* How did he oppress him?

*An.* In troubling his servitude by fraudulent and crafty means.

*Q.* Did God deliver Jacob at last?

*An.* Yes, as he will all others that trust in him, though a while he seem to be farre from them.

*Q.* What was the reward of Jacobs patience, and true service in the end?

*An.* Whereas when he came from his fathers house he had but one coat to his backe, and a staffe in his hand, at his returne he was the husband of two wives, the Master of many servants, and the owner of much treasure, & divers herds of cattell, ch. 30-43.

*Q.* Did not Jacob feare to return into his own country, knowing that his brother Esau was his enemy?

*An.* No.

*Q.* Why?

*An.* Because he knew God that had commanded him to goe, would defend him.

*Q.* How did he depart from Laban?

*An.* Secretly, as by stealth.

*Q.* Why did he so?

*An.* For feare that Laban would detain his wives and goods.

*Q.* What did Laban when he knew it?

*An.* He pursued him with intents of injury.

*Q.* Who restrained him?

*An.* God, that in a dreame charged him not to offend him either in word or deed.

*Q.* How did his brother Esau receive him?

*An.* Lovingly, like a brother.

*Q.* What was the virtue of Esau in that?

*An.* He thought it a base and unnaturall thing, to keepe envie away in his stomacke toward any one, much lesse toward his owne brother, ch. 33-4.

*Q.* Which of these 13. was a figure of Christ?

*An.* Joseph.

*Q.* Wherein?

*An.* In being sold by his owne brethren.

*Q.* What learne you by that?

*An.* That in all ages, after God had promised the Messiah to Adam, he never ceased by word and deed to signifie his coming.

*Q.* Why did Jacobs sonnes sell their brother Joseph?

*An.* For malice, in that Joseph prophesied by dreames, his brothers should be his servants, and bow to him.

*Q.* Why did God suffer Josephs three brethren to sin against him?

*An.* Because he had much good to him and them and their posterity to draw from thence.

*Q.* What other sin did they run into besides?

*An.* Murder and dissimulation.

*Q.* How?

*An.* They intended to have slaine their brother but that Judah dissuaded them, ch. 37-26.

*Q.* How did they dissemble?

*An.* In telling their father that their brother was slaine by wilde beasts, ch. 37-32.

*Q.* What was the fruit of their sin?

*An.* They procured disquiet of conscience in themselves, and teares to their old father, whom they ought rather to have comforted, ch. 37-34.

*Q.* Did this policy of theirs see the more prevent the subjection which they feared?

*An.* No, God prospered Joseph, and gave him favour in the Court of Egypt.

*Q.* With whom?

*An.* With Potiphar, Pharoshs chiefe Steward.

*Q.* How did Joseph shew himselfe there to be the servant of God?

*An.* In resisting the lust of Potiphars wife.

*Q.* What is the nature of lust being resisted?

*An.* It growes impudent and outrageous, chapter 39-14.

*Q.* Shew an instance.

*An.* Potiphars wife, when she saw Joseph would not yeeld to her, accused him that he would have ravished her.

*Q.* Did God suffer her accusation to take effect?

*An.* Yes, Joseph was imprisoned.

*Q.* He being guiltlesse, why should God suffer that wrong to be laid upon him?

*An.* For two causes.

*Q.* Which be they?

*An.* First, that by his strange deliverance hee might have greater cause to glorifie his name; and secondly, to make his lowd disgrace a cause of higher promotion.

*Q.* How was Joseph delivered?

*An.* By interpreting the Kings dreame.

*Q.* How was he advanced?

*An.* He was made Ruler over all Egypt.

*Q.* What was the plague God laid upon his brethren for selling him?

*An.* They were oppressed with a mighty famine, chap. 41-54.

*Q.* Whence came they for succour?

*An.* To their brother, unknowne.

*Q.* What reverence did they shew unto him?

*An.* They knecched unto him, and called him Lord, chap. 44-16.

*Q.* What virtues do we learne by the example of Joseph in his high authority?

*An.* Three.

*Q.* Which be they?

A 4

L. A. Chaz.

CHAP. 34. to 30.

Question.

How many sons had Jacob?

An. Twelve.

*An.* Charity, clemency, and humanity.

*Qy.* How was he charitable?

*An.* He relieved his father and brothers with corn, freely, and without recompence, ch. 42-25.

*Qy.* How was he gentle?

*An.* In pardoning the wrongs that his brothers had done him, ch. 45-5.

*Qy.* Wherein was he humble?

*An.* In not despising his father and brothers (poore Shepherds of Canaan) though himselfe were the second person in Egypt; and in sending for his father to be partaker of his happineffe.

*Qy.* Did Jacob come thither?

*An.* Yes, and died there.

*Qy.* What doe we learne by his death?

*An.* To desire of God to die as he did.

*Qy.* How was that?

*An.* Praying, blessing, and rehearsing the gracious benefits of God, ch. 43-3.

*Qy.* What saile had Pharaoh, being an Infidel, toward his Idolatrous Priest, more then many Christians now adays have toward the true Ministers of the eternall God?

*An.* He did not diminish their Church-livings, chap. 47-22.

## EXODUS.

### CHAP. I. to 14.

*Question.*

**W**hy is this booke called Exodus?

*An.* This word signifies passing or going forth: the booke contains the narration of the Israelites passage out of Egypt.

*Qy.* Why did God bring the house of Israel into Egypt?

*An.* For two causes.

*Qy.* Which be they?

*An.* First, to shew the truth of his word; for he had said to Abraham, they should bee strangers from the land of Canaan, the space of foure hundred years, and suffer much oppression, Gen. 15-14. Secondly, to have fit occasion to shew his love toward them, and the better to train them up in the knowledge and feare of him.

*Qy.* How came it to passe they were oppressed here in Egypt, considering the good entertainments which they had at the first?

*An.* The continuance of time had worne out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

*Qy.* How were they increased?

*An.* From 70. persons (for that was the whole number of them at their first coming) to many hundred thousands.

*Q.* Did that make the King repine against them?

*An.* Yes.

*Qy.* Why?

*An.* For two causes.

*Qy.* Which be they?

*An.* First, in regard of their Religion, and next, fearing lest their multitude should endanger his government, ch. 1-10.

*Qy.* How did he seek to suppress them?

*An.* Foure manner of waies.

*Qy.* Which be they?

*An.* First, in making slaves of them, and next, in going about to murder their men-children.

*Qy.* Wherein testified their servitude?

*An.* In making of brick, carrying of burdens, and all other slavery, ch. 1-14.

*Qy.* How did Pharaoh get about to murder their men-children?

*An.* Two manner of waies.

*Qy.* Which be they?

*An.* First, secretly: in commanding the Midwives at their house of birth, to destroy them; but they not obeying his command, he fell secondly into a more open and violent practice.

*Qy.* How was that?

*An.* He commanded his own people, that whenever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the River, ch. 1-22.

*Qy.* How durst the Mid-wives disobey the Kings Edict?

*An.* Because (as all Gods servants ought to doe) they feared God more than any earthly person.

*Qy.* What see we commendable in the Mid-wives?

*An.* Feare of God more then of Pharaoh.

*Qy.* What discommendable?

*An.* Untruth, seeking by evil means to save the children.

*Qy.* Were the number of the people (by these cruell proceedings) lessened and diminished?

*An.* No, the more they vexed them, the more they multiplied, chap. 1-23.

*Qy.* What doe we learne by this?

*An.* That no tyranny can extinguish the Church of God.

*Qy.* How did God deride the malice of Pharaoh?

*An.* In causing him to cherish and bring up even in his own Court that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

*Qy.* Who was that?

*An.* Moses.

*Qy.* How was he preserved?

*An.* When his mother had hid him 3. moneths from the tyranny of the King, and could hide him no longer, shee put him into a basket made of reeds, and set it by the river side.

*Qy.* What became of him there?

*An.* King Pharaohs daughter walking that way, found him, and put him to be nursed of his owne mother, ch. 2-3.

*Qy.* What appeareth in this?

*An.* The providence of God.

*Qy.* Wherein?

*An.* In that no humane policie can hinder that which he hath once determined.

*Qy.* How was Moses first made knowne to the people?

*An.* By the slaughter of an Egyptian.

*Qy.* What lesell him after he had killed him?

*An.* He was forced to flee into the land of Midian.

*Qy.* Who succoured him there?

*An.* Jethro, & gave him his daughter in marriage.

*Qy.* What trade of life did Moses use?

*An.* Ke ping of sheepe.

*Qy.* How did God appeare to Moses?

*An.* In a fiery bush, ch. 3-2.

*Qy.* Did the bush burne?

*An.* Yes, but did not consume.

*Qy.* In that sense what doth it represent unto us?

*An.* The Church of God, which should suffer persecution, but never subversion.

*Qy.* Wherefore did God appeare unto Moses?

*An.* To lead him forth for the deliverance of his people.

*Qy.* What



*Q<sup>y</sup> What moved him thereunto?*

*A<sup>n</sup>.* Two things.

*Q<sup>y</sup> Which be they?*

*A.* The remembrance of his covenant made with Abraham, & the sighes & cries of the poore Israelites that daily pierced the gates of heaven, c. 2. 23.

*Q<sup>y</sup> What comfort doe we receive from thence?*

*A.* An assurance that God will heare our prayer in time of affliction, if we call to him.

*Q<sup>y</sup> Why did God send Moses to Pharaoh when he knew he would not let them go?*

*A<sup>n</sup>.* That he might leave him inexcusable, revenge the oppression of his people, manifest his own patient forbearance & goodness, declare his power, and more engage the Israelites to himselfe.

*Q<sup>y</sup> Did Moses alway the commendement of God about his returne to Egypt?*

*A<sup>n</sup>.* At the first he was doubtful.

*Q<sup>y</sup> Wherein?*

*A<sup>n</sup>.* Of his own sufficiency, and incredulity of the people.

*Q<sup>y</sup> How did God strengthen him?*

*A.* By joyning Aaron to assist him, and giving them power to confirme their message by working of miracles.

*Q<sup>y</sup> How did the people receive their message?*

*A<sup>n</sup>.* With attentive cares.

*Q<sup>y</sup> What vertues doe we learn of the people, after they had heard the words of Moses?*

*A<sup>n</sup>.* Two.

*Q<sup>y</sup> Which be they?*

*A.* Faith, in that they beleaved him what hee said; & thanksgiving, in praising God, since it pleased him to looke upon their tribulation, ch. 4. 31.

*Q<sup>y</sup> What vertues are we admonished to beware of by the example of Pharaoh?*

*A.* Obstinacy of heart, in condemning the preaching of Moses.

*Q<sup>y</sup> In how many respects was Pharaoh obstinate?*

*A<sup>n</sup>.* In foure respects.

*Q<sup>y</sup> Which be they?*

*A.* First, in not granting Moses request. Secondly, in comparing the power of his Soothsayers and Conjurers with the power of God, ch. 7. 12. Thirdly, by imputing the desire which Gods people had to save him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, ch. 5. 8. Fourthly, not only in retaining them still in his country, but doubling their servitude, ch. 5. 6.

*Q<sup>y</sup> How was his obstinacy plagued?*

*A<sup>n</sup>.* With ten severall kinds of plagues.

*Q<sup>y</sup> Which be they?*

*A.* First, the turning of water into bloud; second, multitude of Frogs; third, turning of dust into Lice; fourth, swarms of Flie-sticks; death of cattel: first, scabs & blisters; seventh, thunder, lightning, & hail; eighth, Grasshoppers and Caterpillars; ninth, darkness; tenth, the death of the first-borne.

*Q<sup>y</sup> Why did God plague the Egyptians with such considerable creatures, as Lice, Frogs, Flies &c.*

*A.* In scorn of the pride of Pharaoh, who thought none greater then himselfe, saying, who is the Lord?

*Q<sup>y</sup> For all these plagues did Pharaoh ever repent?*

*A<sup>n</sup>.* Yes, faintly.

*Q<sup>y</sup> How was that?*

*A<sup>n</sup>.* So soon as Gods hand was removed by the prayer of Moses, he presently turned to his former obstinacy.

*Q<sup>y</sup> What learn we by this?*

*A.* That the vowes and promises of the ungodly, when they are eased of their punishment, vanish with their breath.

*Q<sup>y</sup> In the prosecution of these plagues what doe we learn touching the person of God?*

*A.* His justice upon his enemies, and his mercy and loving kindnesse toward his people.

*Q<sup>y</sup> Wherein appeared his mercy toward his people?*

*A.* In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch, of any of those sore plagues, ch. 8. 12.

*Q<sup>y</sup> Why did not Moses submit unto Pharaoh when he was content to let the people go, but stopped their cattel?*

*A.* Because (like a faithful Minister of the Lord) he would remit no part or parcell of his charge.

*Q<sup>y</sup> Was it part of his charge to take the cattel with him?*

*A<sup>n</sup>.* Yes.

*Q<sup>y</sup> Wherefore?*

*A<sup>n</sup>.* In that they could not sacrifice without them, chap. 10. 20.

*Q<sup>y</sup> In the night before their departure what did the Lord institute?*

*A.* The Sacrament of the Paschever.

*Q<sup>y</sup> What was that?*

*A.* A Lambe without blemish.

*Q<sup>y</sup> The Lambe was the signe, but what was the thing signified?*

*A.* The Angel of the Lord that passed over the houses of the Israelites, and brooke the first-borne of the Egyptians with sudden death, ch. 12. 13.

*Q<sup>y</sup> What doth this figure unto us?*

*A.* The sacrifice of the true Paschall Lambe, Christ Jesus, by whom all the faithfull are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Paschever) from the bondage of Egypt.

*Q<sup>y</sup> How did the Lambe shadow Christ unto us?*

*A.* Many waies: As the Lambe was to be one of the flocke, so Christ perfect man: As the Lambe without blemish, so Christ without sinne: As the Lambe to be sacrificed and roasted, so Christ to be crucified: As the Lambes bones were not to be broken, so Christs bones were not to be broken: As the Lambe in the evening, so Christ in the end of the world: As the Door-posts were to be sprinkled, that the destroying Angel might passe over, so our consciences, the doors of our hearts, that sinne and death might have no power: As the Lambe was to be eaten without leaven, so Christ without hypocrisie: As the Lambe with bitter herbes, so Christ with patience under the crosse: As the Lambe onely of the circumcised, so Christ onely of the faithfull.

*Q<sup>y</sup> How many things doe we learn as touching the person of God, in the instance of the children of Israels departure?*

*A.* Three.

*Q<sup>y</sup> Which be they?*

*A.* First, his mercifullnesse, in sparing the Israelites, and smiting the Egyptians: secondly, his justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former service, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his favour toward them, that doth not only deliver his people out of danger, and then leave them, but protect them still.

*Q<sup>y</sup> How doth that appeare?*

*A.* In guiding them by night with a pillar of fire, & covering them by day with a cloud, ch. 13. 21.

*Q<sup>y</sup> How many things doe we learn as touching the person of the Israelites?*

*A.* Two

*Ans.* Two things.  
*Qy.* Which be they?  
*Ans.* The charge which God gave unto them, and their warchfulness.  
*Qy.* What was their charge?  
*Ans.* To teach the benefits of God to their posterity.  
*Qy.* Wherein consisted their warchfulness?  
*Ans.* In that they attended all night for the house of their departure, chap. 12. 30.  
*Qy.* What do they give us to understand by this?  
*Ans.* That as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan; so ought we continually to attend, and make our selves ready to our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse.

## CHAP. 14. to 40:

## Question.

*After Israels departure, what vice doe we note survived in Pharaoh?*  
*Ans.* Inveterate malice, which seldome dies but with the ruine of him in whom it abides.  
*Qy.* How did it breake forth?  
*Ans.* By preparing a mighty host to follow the Israelites, chap. 14. 6, 7, 8.  
*Qy.* For what intent?  
*Ans.* To be revenged upon them, and quite destroy them.  
*Qy.* How did he prosper?  
*Ans.* As all malicious persons commonly doe.  
*Qy.* How is that?  
*Ans.* He and all his malice perished in the place, where he thought to have bin their overthrow.  
*Qy.* Where was that?  
*Ans.* In the red sea.  
*Qy.* What was the sin of the people in that place?  
*Ans.* Weakenesse of faith.  
*Qy.* How was that?  
*Ans.* Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians behind their backs, they began to distrust the power of God, and to raile upon Moses.  
*Qy.* How were they delivered?  
*Ans.* Moses divided the waters, and they passed through, chap. 14. 31.  
*Qy.* How was God honoured by Pharaoh?  
*Ans.* As he will be of all his enemies in their destruction.  
*Qy.* How many times did the Israelites murmure against God before he punished them?  
*Ans.* Four times.  
*Qy.* Which be they?  
*Ans.* First, at the red sea, chap. 14. Second, at the waters of Marah, chap. 15. 24. Third, when they wanted flesh, chap. 16. 12, 14. Fourth, when they wanted water, chap. 17. 6.  
*Qy.* What doe we learne by this?  
*Ans.* The exceeding suffrance of God, and exceeding sinfulness of man.  
*Qy.* How did God deliver them at all these times?  
*Ans.* With great admiration.  
*Qy.* How was that?  
*Ans.* At the first time he divided the red sea: at the second, he made the bitter water sweet: at the third, he gave them Quails and Manna from hea-

ven: at the fourth, he made a fountaine of water gush from out the hard Rocke.  
*Qy.* How did they offend the first time?  
*Ans.* More grievously then before.  
*Qy.* How was that?  
*Ans.* They made a golden Calf, and worshipped it for God.  
*Qy.* What moved them to make the likeness of a Calf, rather than any other creature?  
*Ans.* The corruption which they learned amongst the Egyptians, who did worship Oxen and Kine.  
*Qy.* Did God now punish them?  
*Ans.* Yet, (and time I thinke) when they did utterly forsake him.  
*Qy.* What was their punishment?  
*Ans.* Three thousand of them were slaine with the swords of their own brethren, chap. 32. 28.  
*Qy.* Would not God utterly have destroyed them?  
*Ans.* Yes, but for the prayer of Moses.  
*Qy.* What was his prayer?  
*Ans.* He desired his name might be rather blotted out of the booke of life, then God should quite root out that nation, chap. 32. 32.  
*Qy.* What doe we learne by that?  
*Ans.* The love and care which all good Magistrates ought to have over their people.  
*Qy.* Where was Moses when this offence was committed?  
*Ans.* Upon Mount Sinai.  
*Qy.* Was not his absence in some part cause of their idolatry?  
*Ans.* Yes.  
*Qy.* What gather you by that?  
*Ans.* That the want of good guides maketh men to runne into error.  
*Qy.* What did Moses upon Mount Sinai?  
*Ans.* He went to receive the Law.  
*Qy.* How was the Law given?  
*Ans.* In thunder and lightning, chap. 19. 16.  
*Qy.* Why was it given with such terrour?  
*Ans.* That the people might the more reverence him that gave it.  
*Qy.* What was required of the people before they came to receive the Law?  
*Ans.* Two things.  
*Qy.* Which be they?  
*Ans.* To sanctifie themselves for three daies space, and not to touch the skirts of the mountain.  
*Qy.* What doe we learne by these two things?  
*Ans.* Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limited.  
*Qy.* What is generally commanded by the law?  
*Ans.* That we should love C. with all our soules, and our neighbours as our selves.  
*Qy.* What is particularly forbidden by the law?  
*Ans.* Murder, cursing, especially our parents, cruelty towards servants, not to do hurt, but to make satisfaction, fornication, witchcraft, buggary, or carnall copulation with beasts, idolatry, oppression against widowes and strangers, all kinde of usury, all railing and evil speaking, especially against Magistrates, because to speak against them, is to speak against God, all falsehood, all unlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may in fect the soule, or offend God.  
*Qy.* What is the reward of these sins?  
*Ans.* Death.  
*Qy.* Such as were pardonable, how were they pardoned?  
*Ans.* By

An. By offering sacrifice.

Q<sup>y</sup>. What doctrine doe we learne by the sacrifice of the Jewes?

An. Four points of doctrine.

Q<sup>y</sup>. Which be they?

An. First, their thankfulness, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifye that what was done to the thing offered the offerer had deserved. Fourthly, their hope, to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Q<sup>y</sup>. Are such sacrifices to be used of Christians?

An. No.

Q<sup>y</sup>. Why?

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.

Q<sup>y</sup>. What else doe we learne in this book of Exodus?

An. Two things.

Q<sup>y</sup>. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Q<sup>y</sup>. What kinde of men ought Magistrates to be?

An. They ought to be adorned with foure special graces.

Q<sup>y</sup>. Which be they?

An. Courage, feare of God, justice, and a minde free from covetousnesse, cha. 18. 21.

Q<sup>y</sup>. How must they administer justice?

An. To all persons, and at all times.

Q<sup>y</sup>. Whom did God chuse for his servants in the Temple?

An. The Levites.

Q<sup>y</sup>. What kinde of men must they be?

An. Such as have imprinted upon their breasts knowledge and holinesse, chap. 21. 20.

Q<sup>y</sup>. Whose gift is the knowledge of handicrafts?

An. The gift of God.

Q<sup>y</sup>. Why?

An. Because he first taught them.

Q<sup>y</sup>. To whom?

An. To Bezaleel and Aholiab.

Q<sup>y</sup>. To what end did he teach them?

An. For the furnishing of the temple.

Q<sup>y</sup>. Who provided them stuffe for to worke upon?

An. The people.

Q<sup>y</sup>. In what manner?

An. In such abundance, as Moses commanded them to leave off.

Q<sup>y</sup>. What doe we learne by that?

An. A willingness to serve God with our temporal goods, chap. 35. 6.

Q<sup>y</sup>. With whom did Israel fight their first battle, after they came into the wilderness?

An. With the Amalekites.

Q<sup>y</sup>. How long did they prevail?

An. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 37.

Q<sup>y</sup>. What doth that teach us?

An. Two things.

Q<sup>y</sup>. Which be they?

An. The efficacy of prayer, and that we ought not to faint in prayer, lest with the falling of our hands we faile in our request.

LEVITICUS.

CHAP. I. to the last.

Question.

What is set down in this booke?

An. The duty of the Levites, and therefore it is called Leviticus.

Q<sup>y</sup>. What was their chiefest duty?

An. To sacrifice.

Q<sup>y</sup>. How many circumstances were they to observe?

An. Four.

Q<sup>y</sup>. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Q<sup>y</sup>. What did the Israelites sacrifice?

An. Either things having life, as Bullockes, Lambs, &c. or things without life, as oyle, fine flower, water, &c.

Q<sup>y</sup>. For whom did they sacrifice?

An. For themselves and others.

Q<sup>y</sup>. Where?

An. In the Temple.

Q<sup>y</sup>. In what manner?

An. As God hath set down from the first of Leviticus to the 19.

Q<sup>y</sup>. What is the Christian sacrifice?

An. Prayer and thanksgiving.

Q<sup>y</sup>. In how many points doth the Israelites and the Christians sacrifice agree?

An. In five.

Q<sup>y</sup>. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Q<sup>y</sup>. What is the second?

An. As theirs was brought to the Priests, so ours must be presented to God.

Q<sup>y</sup>. What is the third?

An. As theirs was slain, so when we sacrifice, we must kill our lewd affections.

Q<sup>y</sup>. What is the fourth?

An. As theirs was waish with water, so ours must be waish with teares of repentance.

Q<sup>y</sup>. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocric.

Q<sup>y</sup>. What is the sixth?

An. As theirs was kindled with fire, so must ours be with zeale.

Q<sup>y</sup>. Whence had they all these instructions?

An. From the mouth of God.

Q<sup>y</sup>. Why did God prescribe to them in the least and smallest matters?

An. To shew that he would be served as hee himselfe appointed, and not after the invention of man.

Q<sup>y</sup>. Did not break that ordinance?

An. Yes.

Q<sup>y</sup>. Who were they?

An. Nadab and Abihu, chap. 10. 1.

Q<sup>y</sup>. How did they break it?

An. By offering with strange fire.

Q<sup>y</sup>. How were they punished?

An. Fire from heaven consumed them.

Q<sup>y</sup>. Of how many sorts were the lawes which God

**God prescribed to be house of Israel?**

*An.* Of two sorts.

**Qy.** Which be they?

*An.* Ceremoniall and Morall.

**Qy.** Which call you the Ceremoniall Lawes?

*A.* Such as were peculiar to the Jewes, so be observed in offering sacrifices, and discerning things cleane from uncleane, and the causes thereof, let downe from chap. 1. to 19.

**Qy.** Which call you Morall?

*An.* Such as concerne integrity of manners.

**Qy.** How many are they, as they are set downe in chap. 19.

*An.* Seventene.

**Qy.** Which be they?

*Answ.* To honour our parents, Ver. 3. To serve God freely, and not by compulsion, Ver. 5. In time of plenty to remember the poore; as in Harvest, not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, Ver. 9-13. Not to detain the workmans hire till the morning, Ver. 12. To eschew all theft, falsehood, and lying, Ver. 11. All swearing and blaspheming, Ver. 12. All mischievous practices, which we presume we may doe undiscovered; as to curse the deafe, lay a stumbling block before the blinde, Ver. 14. Not to favour the poore, nor honour the person of the mighty, Ver. 11. All injustice, Ver. 15. All carrying of tales, and conspiracy against our neighbours, Ver. 16. All hypocrisy; as, we must not hate our brother in heart, & sooth him to his face. Ver. 17. All revenge, Ver. 18. All seeking after Witches and Conjurers. All observation of dayes and times, Ver. 26. All false weights and measures, Ver. 35. All incest, Ver. 36. Not to offer our children unto Moloch.

**Qy.** What is that?

*An.* An idoll of the Ammonites.

**Qy.** Describe him.

*An.* He was great of stature, and hollow within, having seven places of receipt: the first was for meale that was offered: the second for doves: the third for sheep: the fourth for a Ram: the fifth for a Calfe: the sixth for an Oxe: the seventh for a childe.

**Qy.** What may be understood by the seven bellies of the idoll?

*A.* The seven deadly finnes, and as the Israelites were forbidden to suffer their children to bee devoured of this monster; so all parents must beware lest through their negligence their children bee made a sacrifice for the seven deadly finnes.

**Qy.** How is that?

*An.* They must not winke at their follies, but give them correction for their faults.

**Qy.** How did Moses conclude this booke of Leviticus?

*A.* With a blessing and a curse: with a blessing, if they keep the commandments: and with a curse, if they doe breake them.

**Qy.** What is the fruit of the blessing?

*An.* Peace, plenty, victory, chap. 26-4.

**Qy.** What is the fruit of the curse?

*An.* Scarcity, famine, lackneffe, servitude, warre, chap. 26-16 to ver. 30.

**Qy.** How many feasts did the Israelites observe?

*An.* Seven.

**Qy.** Which be they?

*An.* First, the Sabbath: secondly, the Pascheover: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fifthly, of Whitsonide: sixthly, of Trumpets: seventhly, of Tabernacles.

**Qy.** Why were those feasts ordained?

*An.* Not to gluttonize and cherish sloath or immodest mirth, but for rest and lawfull recreation, to take comfort in the blessings of God, and to blesse God for them.

## NUMBERS.

Question.

**Who were numbered by Moses?**

*An.* The male from twenty yeares upward.

**Qy.** How many able men for warre of that age were numbered of the Israelites?

*An.* Sixe hundred and three thousand five hundred and fifty.

**Qy.** To what end were they numbered?

*An.* For three causes.

**Qy.** Which be they?

*An.* First, for a collection toward the building of the Tabernacle. Secondly, for appointing Captaines and Leaders over every family, chap. 2. Thirdly, for a division of the land of Canaan amongst the tribes.

**Qy.** Is there any thing to be learned hereby?

*An.* Order and government that ought to be in every Common-wealth.

**Qy.** Whom did they appoint their chiefe guide?

*An.* God.

**Qy.** Where doth that appeare?

*An.* In the ninth chapter.

**Qy.** How?

*An.* In that they never journeyed, but when they saw the cloud rise from the tabernacle: nor ever pitch their tents, but where it stayed, chapter 9-17-19.

**Qy.** And wherefore was this?

*An.* For two causes.

**Qy.** Which be they?

*An.* First, that they might (as all Gods people ought to doe) continually wait on the Lord, and have their eyes lifted up toward heaven. Secondly, to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

**Qy.** What doth that teach us to doe?

*A.* As every minute to be in readines for death, because the houre thereof is uncertaine.

**Qy.** Alwaies when they did set forward on their journey, what was Moses custome?

*An.* To pray.

**Qy.** How?

*An.* Lord, rise up, and let thine enemies be scattered.

**Qy.** And when they rested what did he?

*An.* Prayed likewise.

**Qy.** In what manner?

*An.* O Lord, returne to the many thousands of Israel, chap. 10-36.

**Qy.** What doctrine learn we by that?

*An.* Ever when we set forward upon any journey, or begin any worke, to pray: and when we rest or make an end to doe the like, that our speed may be the better.

**Qy.** How many wayes did God shew himself gracious to the Israelites in this booke?

*An.* Foure manner of wayes.

**Qy.** Which be they?

*An.* First, in being still their guide: secondly, in feeding them with Manna, as he had begun thirdly,

in being mercifull toward them when they repented: fourthly, in giving them victory over nine severall Princes.

*Qq-Which be they?*

*A*-Aram King of the South Canaanites: Og King of Bashan: Sehon King of the Amorites: Balak King of Moab: Eri, Boker, Zur, Hur, and Rebo, Kings of Midian.

*Qq-What was their spoile they took in the overthrow of the Kings of Midian?*

*A*-Six hundred twenty and five thousand sheep, Seventy two thousand beeves, fixty one thousand asses, two thousand virgins prisoners, besides Silver and tin, brasse and lead, chap. 31.

*Qq-What was the slaughter they made?*

*A*-They put both man, woman, and child to the sword, except those virgins above named.

*Qq-What was the cause they did so?*

*A*-The commandment of God.

*Qq-Why was God so severe against them?*

*A*-By reason King Balak, when he saw his own force too weak to digorge his malice upon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did bless them, he tell to another practice.

*Qq-What was that?*

*A*-By the counsell of Balaam he fought to bring them in displeasure with their God, and so to have them cut off.

*Qq-How did he compass that?*

*A*-By flattery.

*Qq-In what manner?*

*A*-He sent Midianitish women unto them, who by their allurements enticed them to fornication and idolatry.

*Qq-What do we learn by this?*

*A*-That the wicked will leave no meanes unpractised for the destruction of the godly.

*Qq-Was God wroth with the Israelites then for these sins?*

*A*-So grievously, that God commanded the offenders to be hanged, and smote with the plague twenty four thousand.

*Qq-Who redeemed this plague?*

*A*-The zeale of Phineas, that slew Zimri and Cozbi in the very act of fornication, chap. 25-8.

*Qq-What do we learn by the whole circumstance?*

*A*-That God, though he plague his people when they sinne, yet he will ten times more plague them that were cause of their sin, as may appeare by the wrath extended upon the Midianites.

*Qq-Were the Israelites thankfull for the gracious care which God had over them?*

*A*-No, they were most rebellious and unthankfull.

*Qq-How many sins by their example do we learn to beware of in this book, beside those two first afore spoken of, Fornication and Idolatry.*

*A*-Four other.

*Qq-Which be they?*

*A*-Murthering against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

*Qq-How many times did they murmure?*

*A*-Four times.

*Qq-When first?*

*A*-Three daies after they departed from Sinai.

*Qq-How were they punished?*

*A*-The Lord consumed with fire the utmost part of the host, chap. 11-1.

*Qq-How the second time?*

*A*-They were weary of Manns, and lusted after flesh.

*Qq-How were they punished?*

*A*-They had flesh while they surfeited, & their surfeit brought a grievous plague upon them, inasmuch that they died with meat in their mouths, chap. 11-31, 33.

*Qq-How the third time?*

*A*-For water.

*Qq-Where?*

*A*-At Kedithat the desert of Zin, chap. 31-1.

*Qq-How the fourth time?*

*A*-For bread and water.

*Qq-How were they punished?*

*A*-God sent fiery serpents that stung them to death, chap. 21-6.

*Qq-What caused the mercy of God at all times to put an end to their punishments?*

*A*-Two things.

*Qq-Which be they?*

*A*-Their own repentance first, and then the prayer of Moses.

*Qq-How was this plague of fiery Serpents remedied?*

*A*-God commanded Moses to make a brazen Serpent, and hang it upon a crosse, and whosoever being stung looked upon it, was cured.

*Qq-What was this a figure of?*

*A*-The vertue of Christ, whose hanging upon the crosse, is a soveraigne medicine for the sickness of our soules, if we look up to him with the eyes of faith.

*Qq-How did they distrust Gods promise?*

*A*-In being come to the land of Canaan, and desiring to go back to Egypt, or to be buried in the Wilderness.

*Qq-What was the ground of that desire?*

*A*-Their faintness of heart.

*Qq-Whereto?*

*A*-In that, though God had divers times before sworn to give them the land of Canaan for an everlasting inheritance, yet they feared to goe forward, when they heard the land was inhabited with Giants.

*Qq-Of whom did they learn this news?*

*A*-Of the Spies that were sent to search the land, and bring of the fruit, chap. 21-34.

*Qq-How did the Spies discourage the people?*

*A*-By reporting falsly of the land.

*Qq-How?*

*A*-They spake of the inhabitants as of men invincible, and of the Land, that it eat up thols that possessed it.

*Qqst-How did God revenge this impiety upon them?*

*A*-By a plague, which consumed them all but Caleb and Joshua.

*Qq-Who encouraged the people against this fear?*

*A*-Caleb and Joshua.

*Qq-What would the people have done to them for crossing their humors?*

*A*-Have stoned them to death.

*Qq-How did God punish this distrust?*

*A*-He would have quite destroyed them, but for the prayer of Moses.

*Qq-How did he then pacifie his wrath?*

*A*-Even with the judgement of their own mouths.

*Qq-How was that?*

*A*-As they desired rather to be buried in the wilderness, than to enter into the land of promise: even so it came to pass, for all that then lived, from twenty



twenty years old and upward, died & were buried in the wilderness, excepting Caleb and Joshua.

*Qy. What was the reason that the like punishment fell upon Moses?*

*An. For his distrust too, as appears, ch. 11. 13. and chap. 24. 10.*

*Qy. What doe we learn by this?*

*An. That no man is so righteous but he may fall*

*Qy. By whom was the Sabbath broke?*

*An. By an old man.*

*Qy. Wherein?*

*An. In gathering sticks to make him fire, chap. 15. 36. 37.*

*Qy. How was he punished?*

*An. He was stoned to death.*

*Qy. What may we learn by this?*

*An. If God were so severe for gathering a few sticks on the Sabbath, hee will be farre more to such as profane the Lords day, by swearing, drinking, gaming, whoring, and other lewd exercises.*

*Qy. How many times did Israel murmure and rebel against Gods Magistrates?*

*An. Twice.*

*Qy. Who were the first that rebelled?*

*An. Aaron and Miriam.*

*Qy. Against whom?*

*An. Against Moses.*

*Qy. What was their punishment?*

*An. Miriam was stricken with a leprosie.*

*Qy. How was she cured?*

*An. By the prayer of Moses.*

*Qy. What learne we by that?*

*An. The vertue of meeknesse, to pray for our enemies, as Moses did, chap. 12. 13.*

*Qy. Who rebelled the second time?*

*An. Korah, Dathan, Abiram, and their accomplices.*

*Qy. What was their rebellion?*

*An. They usurped upon the Priests office, and compared for worthinesse with Moses & Aaron.*

*Qy. What became of them?*

*An. The earth opened, and swallowed them up alive, chap. 16. 31. 32.*

*Qy. How did God punish the people thatooke their parts after their death?*

*An. Fourteen thousand and seven hundred died of the pestilence.*

*Qy. How did he yet further punish their rebellion?*

*An. By proving the house of Levi onely chosen for the Priesthood.*

*Qy. How?*

*An. By a miracle.*

*Qy. In what manner?*

*An. Aarons rod amongst the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossom and beare ripe Almonds.*

*Qy. What is the inference of this example?*

*An. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.*

*Qy. How many waies is a man subject to sin?*

*An. Two manner of waies.*

*Qy. Which be they?*

*An. Of ignorance and presumption.*

*Qy. What hath ignorance?*

*An. Favour and forgiveness, cha. 15. 18.*

*Qy. What presumption?*

*An. Death, chap. 15. 27. 30.*

*Qy. By how many waies ought a man to be the Iam of God so be consulted in a case touching a mans life?*

*An. By two and not under, chap. 5.*

*Qy. How long did God lead the Israelites in and fro in the wilderness?*

*An. Forty yeeres.*

*Qy. Why did he detain them so long from their promised happinesse?*

*An. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learn only to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.*

## DEUTERONOMIE.

### Question.

*What is contained in this book of Deuteronomy?*

*An. Another repetition of the Law.*

*Qy. Why?*

*An. Because they were dead to whom the Law was first given.*

*Qy. Who repeats it to them?*

*An. Moses.*

*Qy. What doth he draw out from it?*

*An. Continuall exhortations to obedience.*

*Qy. Obedience to whom?*

*An. To God first, then to the Priests and Judges.*

*Qy. What lesson have we from hence?*

*An. That the first care of a religious Magistrate, is the obedience of the people to God, next to himselfe.*

*Qy. How many things were they so observant in reading the Law?*

*An. Two things.*

*Qy. Which be they?*

*An. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, ch. 1. 9.*

*Qy. In what manner did God admonish this new generation to be careful of his Law?*

*An. By the remembrance of two things.*

*Qy. Which be they?*

*An. The ingratitude of their fathers, who had provoked his wrath, and were dead; and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his love and protection.*

*Qy. Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this booke?*

*An. That in forty yeeres space the garments of their fore-fathers never waxed old, ch. 8. 4.*

*Qy. How doth he encourage them not to be afraid to enter into the land of Canaan?*

*An. Three manner of waies.*

*Qy. Which be they?*

*An. First, in that he was God, and would bee true of his promise: for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich and fruitful country, chap. 8. 7. 8. 9.*

*Thirdly, by assuring them of all assistance, yea the very Hornets & Flies &c. the aire should fight for them, chap. 7. 20.*

*Qy. Of how many things doth God counsel them to beware, when they are once settled in Canaan?*

*An. Of three things.*

*Qy. Which be they?*

*An. Vnthankfulness, presumption, and lacke of charity.*

*Qy. How did he shew they might be vnthankfull?*

*An. By enjoying the fruits of the land, and not praising*



praising his name for them, ch. 8. 30.

*Q. How presumptuous?*

*A.* By attributing the glory thereof to their own strength, & not to the free mercy of God, ch. 8. 18.

*Q. How much heritable?*

*A.* In having abundance, and flutting up their hands against the poverty of their brethren, chap. 15. 7, 8. a sin too common in these days.

*Q. What other vices hath he forbid?*

*A.* Forsaking of Gods service for the love of any friend, he never so dear, ch. 13. 6. The impoverishing of Gods Ministers, ch. 13. 19. Confusion of sex, as a man to wear womans apparel, or a woman mans, ch. 13. 4. Detaining any thing of anothers which were his, ch. 13. 12, 13. All manner of cruelty, even toward brute beasts, ch. 13. 6. All doubleness of heart, hanging between two religions, figured unto us by the garment of Linse-wolfe, ch. 3. 12, 13. All violating of virginity, ch. 13. 4. All bearing of false witness, ch. 19. 16. All employing of evil gotten goods in the service of God, as such as think they may be charitable with money gotten by theft, usury, or whoredome, ch. 23. 10. The taking of any thing to gage, whereby our neighbors gets his living, ch. 26. 8. All partiality, as not to punish one for the sinne of another, ch. 24. 6. All security and flattering of a mans selfe in his owne sinne, ch. 29. 19, 20, 21.

*Q. If they did, or if we do offend in any of these sins, how will God execute his judgments upon us?*  
*A.* Without respect of persons, ch. 10. 1.

*Q. What may be pretended for an excuse, if we be found guilty of any of these sins?*

*A.* Nothing.

*Q. Not ignorance?*

*A.* No.

*Q. Why?*

*A.* Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods Word, ch. 30. 11.

*Q. Did Moses never enter into the land of Canaan?*

*A.* No, onely he had a sight of it, and then dyed.

*Q. What was the reason?*

*A.* His sin of distrust in Gods power, committed at the waters of Meribah.

*Q. What may we learn generally by his whole life?*

*A.* Six virtues for that one vice before remembered.

*Q. Which be they?*

*A.* First, boldnesse in his calling, that feared not to speake to Pharaoh. Secondly, meeknesse against wrong, that was not moved at any despightfull words given by the Israelites. Thirdly, patience against travel, that did not only guide the Israelites in their journeys, but at all times decided their causes. Fourthly, zeale in Gods glory, for the advancement of vertue, & repressing of vice. Fifthly, love to his brethren, to spend his life for them, rather than they should miscarry. Sixthly, faith in his end, not envying that he might not enter into the land of promise: considering by death he was invested with a greater patrimony, the Kingdome of Heaven.

## JOSHUA.

Question.

*How did God further manifest his sendnesse over the Israelites?*

*A.* In setting over them a wife, religious, and a valiant Governour.

*Q. Who was this?*

*A.* Joshua.

*Q. What was his charge?*

*A.* To fold, to keepe the Law of God, and to bring Israel out of the wilderness into Canaan.

*Q. What speciall virtues had he?*

*A.* Three.

*Q. Which be they?*

*A.* Faith, wisdom, and courage, such as all good Governours ought to have.

*Q. How did he shew his faith?*

*A.* By believing Gods promises.

*Q. How his wisdom?*

*A.* In governing discreetly.

*Q. How his courage?*

*A.* In leading on the people without dread of their enemies.

*Q. How did God here encourage the people?*

*A.* Three manner of wayes.

*Q. Which be they?*

*A.* First, in renewing his former promise, and telling them they should divide the land for an inheritance, chap. 1. 6. secondly, in giving them a Captain endued with the spirit of Moses, & able to be their Conductor, ch. 1. 5. And thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, chap. 2. 11.

*Q. How were the people confirmed, that Joshua had the spirit of Moses?*

*A.* By two miracles that he did.

*Q. Which is the first?*

*A.* His dividing the waters of Jordan, & their whole hosts passing over dry shod, ch. 3. 16, 17.

*Q. Which is the second?*

*A.* He caused the Sun and Moon to stand still in the firmament, ch. 10. 13.

*Q. How?*

*A.* By prayer.

*Q. What doe we learn by that?*

*A.* Two things.

*Q. Which be they?*

*A.* The effect of prayer, and the obedience of all creatures for the glorifying of God.

*Q. How was God glorified by that miracle?*

*A.* Joshua by that meanes had a longer time of day-light for the vanquishing of Gods enemies.

*Q. Were none of the Tribes placed on this side Jordan?*

*A.* Yes.

*Q. How many?*

*A.* Two and a halfe.

*Q. Which be they?*

*A.* Reuben, Gad, and the halfe Tribe of Manasse.

*Q. Did they sit downe in peace, and suffer their brethren to go to warre?*

*A.* No, they shewed brotherly love.

*Q. How was that?*

*A.* They left their Wives, Children, & cattell, in the possessions which were allotted them, and themselves armed went forward, & would take no rest, till their brethren of the other Tribes were likewise placed as well as they, ch. 7. 16.

*Q. When they had passed Jordan, how did Joshua shew himselfe thankful to God for so great a miracle?*

*A.* By setting up a memoriall of his power.

*Q. What was that?*

*A.* Twelve stones, for the twelve tribes of Israel.

*Q. For*

*Qy. For what purpose did he so?*  
*An.* For two causes.  
*Qy. Which be they?*  
*An.* First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, cha. 4. 24.  
*Qy. Which was the first city they went to conquer?*  
*An.* Jericho.  
*Qy. Did they rashly get and besiege it, as proudly presuming that howsoever or whatsoever they did, God would be with them?*  
*An.* No, like discreet Souldiers, they used three things.  
*Qy. Which were they?*  
*An.* Deliberation, Consultation, and Sanctification.  
*Qy. How deliberation?*  
*An.* They took time.  
*Qy. How consultation?*  
*An.* Two manner of ways; they fate in counsel among themselves, and submitted their counsel to the direction of God.  
*Qy. How Sanctification?*  
*An.* Two manner of ways; by prayer and fasting.  
*Qy. When they had taken counsel what did they?*  
*An.* Sent Spies to know the state of their enemies.  
*Qy. What danger were they in?*  
*An.* Of death.  
*Qy. By whom?*  
*An.* By the King.  
*Qy. Who saved their lives?*  
*An.* A woman Harlot, or an Holtesse.  
*Qy. How?*  
*An.* By hiding them in the top of her house when the King made search for them, cha. 2. 6.  
*Qy. What moved her to do so?*  
*An.* The fame which she heard of the workes of God.  
*Qy. How did the Israelites requite this kindness?*  
*An.* They saved her, her Father, Mother, Children, and all they had.  
*Qy. Did they show this mercy of their own accord?*  
*An.* No, but by the instick of Gods Spirit.  
*Qy. What do we learn by this?*  
*An.* That God will not the death of sinners, if they repent.  
*Qy. How was the City won?*  
*An.* The walls fell down by the power of God, and then Joshua entered, chap. 6. 10.  
*Qy. How were the Israelites commanded to esteem of the city, and all that was in it?*  
*An.* As a thing execrable and accursed, ch. 6. 17.  
*Qy. Was nothing reserved?*  
*An.* Yes, silver, gold, vessels of brass and iron.  
*Qy. What was to be done with them?*  
*An.* They were to be consecrated to the Lords use, chap. 6. 19.  
*Qy. How were they to be consecrated?*  
*An.* By being molten, and the property of them altered.  
*Qy. What sin is here committed?*  
*An.* Theft.  
*Qy. Who committed it?*  
*An.* Achan.  
*Qy. How?*  
*An.* He kept a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty

shekels weight, which he had in his Tent, to serve his own private use, cha. 7. 2.  
*Qy. What was their fortune after the committing of this sin?*  
*An.* Their good success was turned into bad, such as is always the fruit of wickedness.  
*Qy. How did that appear?*  
*An.* When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew thirty six of them, cha. 7. 5.  
*Qy. How were they cleared of this sin?*  
*An.* By destroying Achan, his family, and all he had, chap. 7. 14.  
*Qy. How did the Gibeonites purchase a league of friendship with Joshua?*  
*An.* By dissimulation.  
*Qy. In what manner?*  
*An.* Coming unto him in ragged clothes and old shoes, as though they had worn out their apparel by journeying from some far country.  
*Qy. How did Joshua reward their dissimulation?*  
*An.* He suffered them to live because of his promise, but he condemned them for ever to be drudges to the congregation, to hew wood, and draw water, chap. 9. 21.  
*Qy. How many kingdomes did Joshua subdue?*  
*An.* Thirty and one.  
*Qy. What mercies did he show in all his victories?*  
*An.* Noac at all, he destroyed every soul, chap. 10. 40.  
*Qy. What moved him therunto?*  
*An.* The commandment of God.  
*Qy. What is signified by that?*  
*An.* That wickedness must be quite rooted out where God means to be served.  
*Qy. Were the Israelites now in quiet possession of Canaan?*  
*An.* They were, chap. 11. 14.  
*Qy. What doth that show?*  
*An.* The full performance of Gods promise.  
*Qy. What virtues do we learn from the Israelites after their victories?*  
*An.* Two.  
*Qy. Which be they?*  
*An.* Thanksgiving, and brotherly unity.  
*Qy. How were they thankful?*  
*An.* In protesting to serve and obey God for his benefits bestowed upon them, chap. 24. 24.  
*Qy. How did they show brotherly unity?*  
*An.* In equall division of their portions without strife or contention.  
*Qy. How did Joshua dye?*  
*An.* Like a vertuous man.  
*Qy. How was that?*  
*An.* Rehearsing the mercies of God, and exhorting the people to feare him, cha. 24.  

## JUDGES.

### Question.

*What Governours had the people after Joshua?*  
*An.* Judges.  
*Qy. Why were they called Judges?*  
*An.* Because they did execute Gods judgments upon their enemies.  
*Qy. Had they many enemies after the death of Joshua?*  
*An.* Yes.  
*Qy. What was the cause?*  
*An.* The

An. The

*Ans.* Their sin.

*Qy.* What was their general sin?

*Ans.* Disobedience.

*Qy.* How did this spread?

*Ans.* Into three branches.

*Qy.* Which be they?

*Ans.* Vaine pity, idolatry, and ingratitude.

*Qy.* How were they vaine pitiful?

*Ans.* In making league with the Canaanites, whom they ought to have cast out, chap. 1.

*Qy.* How were they idolaters?

*Ans.* In worshipping idols, chap. 2. 11.

*Qy.* How were they grateful?

*Ans.* Being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the giver.

*Qy.* What was the general punishment of their sin?

*Ans.* As the Lord had said before, those people whom they saved, became goads to their sides, and thornes in their eyes.

*Qy.* What is the meaning of that?

*Ans.* They continually vexed them with war.

*Qy.* Wherefore did the Lord suffer them?

*Ans.* To fit and prove them, as he alwayes will do such as he loveth.

*Qy.* Did the Lord then still love them considering how they had provoked him by their former wickedness?

*Ans.* He did.

*Qy.* What doth that shew?

*Ans.* The unspurable mercy of God towards his Church.

*Qy.* What was the general virtue that purchased his mercy towards them?

*Ans.* Repentance: they cryed, and he heard their groaning, chap. 2. 18.

*Qy.* Wherein was his mercy expressed?

*Ans.* In sending them deliverers.

*Qy.* How many were they?

*Ans.* Sixteen.

*Qy.* Rehearse their names.

*Ans.* Othniel, Ehud, Samgar, Deborah, Barak, Gideon, Abimelech, Tola, Jaer, Iphthah, Ibzan, Eglon, Abdon, Sampson, Eli, Samuel.

*Qy.* What were the particular faults of the Israelites?

*Ans.* In Abimelech three.

*Qy.* Which be they?

*Ans.* Ambition, tyranny, and despair.

*Qy.* How was he ambitious?

*Ans.* He usurped the Kingdom after his father Gideons death, chap. 9. 1.

*Qy.* How did Jotham his youngest brother reprove him for his ambition?

*Ans.* By the example of trees, wherein he shewes, that those of least desert are alwayes most aspiring, chap. 9. 8.

*Qy.* How was Abimelech tyrannous?

*Ans.* In murdering twenty of his owne brothers, for the securing of his owne estate, chap. 9. 5.

*Qy.* What was the punishment God laid upon him for this uncharitable?

*Ans.* That as he had lived in cruelty, so he dyed in contempt.

*Qy.* How was that?

*Ans.* A woman with a peece of a mill-stone almost knockt out his braines.

*Qy.* Where?

*Ans.* At the tower in Thebez, chap. 9. 53.

*Qy.* What sinneigned particularly in the people?

*Ans.* In Sampson, lust; in Iphthah temerity, or

rashnesse: in a Levite, love of vanity: in the men of Benjamin, the rape of a woman: in the Ephraimites, envie.

*Qy.* Towards whom was Sampson lustful?

*Ans.* Towards Dalilah, a wicked woman, ch. 16. 4.

*Qy.* How was he punished?

*Ans.* He lost Gods excellent gifts, and became a slave to his enemies, cha. 16. 19.

*Qy.* How was Iphthah guilty?

*Ans.* In making a rash vow, and performing it.

*Qy.* How was he punished?

*Ans.* Through his own folly he became childlesse.

*Qy.* Was it well done of Iphthah, to make good his vow?

*Ans.* It was sin to vow it, murder in the highest nature to performe it.

*Qy.* How was the Levite guilty?

*Ans.* In forsaking the service of God, so supply the wants of his body.

*Qy.* How was that?

*Ans.* He was content to serve in the Temple of idols, for meat, drink, and apparel, ch. 17. 4, 11.

*Qy.* What was his punishment?

*Ans.* He was taken prisoner by the men of Dan, chap. 18. 17.

*Qy.* How was the tribe of Benjamin guilty?

*Ans.* For the ravishing of a Levites wife.

*Qy.* What was their punishment?

*Ans.* All the other Tribes rose up against them, rased their City, and slue all their men, but six hundred that fled into the wilderness, ch. 20. 46, 47.

*Qy.* How were the Ephraimites envious?

*Ans.* They repined at the great victory which Iphthah had obtained against the Ammonites.

*Qy.* How were they punished?

*Ans.* Iphthah slue of them two and forty thousand, chap. 21. 6.

*Qy.* What particular vices were there in the people of other nations?

*Ans.* In Adonibezek a Canaanite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churlish behaviour towards soldiers, cha. 8. 4, 5. Derision in the Philistines against Sampson.

*Qy.* How was Adonibezek cruel?

*Ans.* He did cut off the thumbs of the hands and feet of 70. Kings, and made them gather crummes under neath his table.

*Qy.* What was his punishment?

*Ans.* That measure which he had offered others, was laid upon himselfe: The Israelites when they tooke him, used him in the like manner, chapter 1. 7.

*Qy.* How were the men of Succoth and Penuel churlish to soldiers?

*Ans.* In denying them victuals in their extremitie.

*Qy.* What soldiers were they thus unfriendly unto?

*Ans.* To Gideon and his soldiers.

*Qy.* How did Gideon revenge himselfe upon them?

*Ans.* He tore their Elders in peeces with thorns, overthrow the Tower of Penuel, and slue the men of the City, chap. 8. 16, 17.

*Qy.* How did the Philistines deride Sampson?

*Ans.* They called him as a foole at their feasts, to make them laugh.

*Qy.* What did this their derision moreover incite?

*Ans.* B. spemy against God.

*Qy.* How died Sampson?

*Ans.* Hee was slaine amidst his enemies by the fall of the house.

*Qy.* What

*Qy. What doe we learne in this booke as touching the person of God?*

*An. Two things.*

*Qy. Which be they?*

*An. Mercy and omnipotency.*

*Qy. Wherein showed he his mercy?*

*A. In pardoning their offences, though they did alway offend him.*

*Qy. Wherein his omnipotency?*

*An. In bringing great matters to passe by weak means.*

*Qy. What were they?*

*An. Elud being lame of his right hand, slue King Egloa with a dagger of a cubit long. Shamgar slue six hundred Philistines with an Oxe goad. Jacl, a woman, killed Sifera, the chiefe Captaine of King Jabins host, with a hammer and a naile. Gideon, a poore Thresher, overcame an host of men with broken Pot-thrards and Rams bones. Sampson slue a thousand men with the jaw-bone of an Ass.*

*Qy. What were the acts of Eli and Samuel?*

*A. They are set downe in the Books of Sammel.*

*The end of Judges.*

## RUTH.

*Question.*

*O. Where was Ruth?*

*An. Of the land of Moab, shee was basely borne.*

*Qy. What vertue doe we learne by her example?*

*An. Constant love of a daughter-in-law to her husbands mother.*

*Qy. Who was her husband?*

*An. Chilion, the sonne of Elimelech, a man of Juda.*

*Qy. Wherein consisted the love of Ruth to her mother-in-law.*

*A. In two things.*

*Qy. Which be they?*

*An. In not forsaking her company, and in relieving her with her painfull labour, chap. 2. 18. and chap. 1. 17.*

*Qy. How was her mother-in-law called?*

*An. Naomi, the wife of Elimelech.*

*Qy. How came it to passe that Chilion the son of Elimelech, being an Hebrew, married with Ruth, a Moabite?*

*An. Elimelech, his wife, and sonnes, by reason of a famine that was in Juda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.*

*Qy. How many husbands had Ruth?*

*An. Two.*

*Qy. Which was the last?*

*An. Boaz an Israelite.*

*Qy. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

*An. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to salvation as well as the Jewes.*

## I. SAMUEL.

*Question.*

*H. How many of the Judges remaine unspeaken of?*

*A. Six.*

*Qy. Which be they?*

*An. Eli and Samuel.*

*Qy. How many sons had Eli?*

*An. Two.*

*Qy. Which be they?*

*A. Hophni and Phineas.*

*Qy. What sin doe we learne to beware of by the example of Eli?*

*An. Too much lenity toward our children.*

*Qy. Wherein did Eli shew too much lenity toward his sons?*

*An. In not giving them correction for their faults.*

*Qy. What were his sons faults?*

*An. Profanation and adultery.*

*Qy. How were they profane?*

*An. In serving their owne appetites of the sacrifices, before God was served, chap. 2.*

*Qy. How were they adulterous?*

*An. In using the company of such women as after their travell came to the Temple to bee purified, chap. 2. 12.*

*Qy. Did not their father Eli rebuke them for their faults?*

*An. Yes, as many negligent persons doe now-a-dayes, told them it was not well done, and bade them doe no more so, and so let them passe.*

*Qy. How did God punish the father?*

*An. Two manner of wayes.*

*Qy. Which be they?*

*An. First, he tooke his office of Priesthood from him.*

*Qy. How?*

*An. By suffering the Arke to bee taken away by the Philistines; and then upon the newes thereof Eli brake his necke, chap. 4. 18.*

*Qy. How were his sons punished?*

*An. With sudden death both in one day.*

*Qy. What did the Philistines with the arke?*

*An. They brought it to Ashdod a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.*

*Qy. What agreement was betweene the Idoll and it?*

*An. As between God and the Divell, light and darknesse; so that in the end the Idoll fell downe and was broken in peeces, chap. 5.*

*Qy. What doe we learne by that?*

*An. That when true holinesse comes in place, superstitution cannot stand.*

*Qy. What sin was it in the Philistines to take away the Arke of God?*

*An. Sacriledge.*

*Qy. How were they plagued for it?*

*An. With mortality and death of the people, and with a grievous sicknesse, called the Emerods chap. 5. 12.*

*Qy. What did they wish it then?*

*An. They sent it backe to Israel with gifts of gold of silver.*

*Qy. What were the gifts?*

*An. Five golden Mice, and five golden Emerods.*

*Qy. Who received it?*

*An. The men of Beth-shemesh.*

*Qy. What was their sin in the receipt thereof?*

*An. Curiosity.*

*Qy. How?*

*An. They would needs open and looke into the Arke, which was lawfull for none to doe but Aaron and his sons, to see if the Philistines had stolne away any of the reliques.*

*Qy. How did God punish them for this presumption?*

*An. He*

*Q. He smote of those men fifty thousand three score and ten, chap. 8. 19.*

*Q. What doe we learne by this?*

*A. Not to pry into the secrets of God further than we have commission.*

*Q. How did Israel recover the favour of God againe?*

*A. By repentance.*

*Q. By whose counsell?*

*A. By Samuels.*

*Q. Wherein did they shew repentance?*

*A. In acknowledging their sin, in fasting and lamenting, chap. 7. 6.*

*Q. What was their speed afterwards?*

*A. Prosperous.*

*Q. How?*

*A. They slue the Philistines, recovered their lost cities, and established peace, chap. 7.*

*Q. Whose son was Samuel?*

*A. The only son of Elkannah and Hannah.*

*Q. How did Hannah obtaine her son?*

*A. As we must our desires, by prayer and tears.*

*Q. What did she when she had him?*

*A. She paid her vowes, and sung a song of thankfulness.*

*Q. What learne we by her?*

*A. To remember to offer up our praises, when we have received our petitions.*

*Q. What vertues doe we note in Samuel?*

*A. A diligence in his calling towards men, and sincerity of faith towards God.*

*Q. How did he shew his diligence towards men?*

*A. In governing justly.*

*Q. How his sincerity of faith towards God?*

*A. In truly performing the duty of a Priest and a Prophet.*

*Q. What reason then had the people to mislike the government of Judges, and crave a King?*

*A. First, because when Samuel waxed old, hee resigned his authority to his sons, and they were extortioners, and tooke bribes; and secondly, by reason of the mutability of mans nature, that for the most part affects mutability and change.*

*Q. Was God pleased with their desire?*

*A. No.*

*Q. Why?*

*A. Because they thirsted for another kinde of government then he had appointed them, and so seemed to preferre their owne opinion before his wisdom.*

*Q. How did Samuel shew they had offended?*

*A. By causing it to thunder and raine in wheat harvest.*

*Q. How?*

*A. By his prayer and invocation, chap. 12.*

*Q. What did the people then?*

*A. Repented.*

*Q. Was God mercifull?*

*A. Yes, and promised to bee a gracious God both to them and their King, upon condition they would serve him: so ready is God alwaies to pardon sinners, if they will turne unto him, chapter 12. 19, 21.*

*Q. What is to be noted in the life of Saul?*

*A. Two things.*

*Q. Which be they?*

*A. His vertues and his vices.*

*Q. What were his vertues?*

*A. He fought the battels of the Lord, and overthrew his enemies.*

*Q. What was the reason he persecuted David?*

*A. Because of his vices.*

*Q. How many were his particular vices?*

*A. Eleven.*

*Q. What was his first?*

*A. His usurping upon the Priests office, chapter 12. 14.*

*Q. What was his second?*

*A. Hee slue not Agag the King of the Amalekites, as God had commanded him, chap. 15. 3.*

*Q. When Samuel reproved him for his fault, what was the third sin he ran into?*

*A. Obstinacy.*

*Q. How?*

*A. Hee stood to it to the Prophets fate, that he had not offended, chap. 15. 20.*

*Q. What was his fourth offence?*

*A. Envy.*

*Q. How?*

*A. Hee grudged at the vertues and good success of David, chap. 18. 9.*

*Q. What was his fifth offence?*

*A. Ingratitude.*

*Q. How?*

*A. He would have slaine David the very time that hee delivered him by his musick from the torment of the wicked spirit, chap. 18. 11.*

*Q. What was his sixth offence?*

*A. Inconstancy in his word.*

*Q. How?*

*A. He promised David his daughter Merab in marriage, and after gave her away to another, chap. 18. 19.*

*Q. What was his seventh offence?*

*A. Treachery of minde.*

*Q. How?*

*A. Hee would have betrayed David to the Philistines, chap. 18. 21.*

*Q. What was his eighth offence?*

*A. Murder.*

*Q. How?*

*A. Hee would have killed David in his bed, chap. 19. 11.*

*Q. What preserved him?*

*A. Michal his wife, and the daughter of Saül, chap. 19. 12.*

*Q. After what manner did she preserve him?*

*A. In letting him downe through a window, when the house was searched.*

*Q. What doe we learne by that?*

*A. The duty of a faithfull wife toward a vertuous husband, rather than to a wicked father.*

*Q. What was his ninth offence?*

*A. Hee would have killed his owne son Jonathan for excusing David, chap. 20. 23.*

*Q. What was his tenth offence?*

*A. Hee slue the Lords Priests, chap. 22.*

*Q. What was his eleventh offence?*

*A. He consulted with Witches, chap. 28.*

*Q. How did God punish him for these offences?*

*A. Five manner of wayes.*

*Q. Which be they?*

*A. First, he tooke his kingdom from him, and gave it to David. Secondly, he deprived him of his holy spirit, and let a fiend possesse him. Thirdly, he gave his enemies victory over him. Fourthly, his owne son was slaine. Fifthly, hee despaired, and slue himself, chap. 31.*

*Q. What was the reason he persecuted David as he did?*

*A. His jealousie over him, for that he knew he should succeed him in his kingdom.*

*Q. What did the Lord do in that?*

*A. 2*

*A. 2*

*An.* Contempt against the ordinance of God.  
*Qy.* Was David then chosen before the death of Saul?

*An.* Long before.

*Qy.* In his election what dost thou observe?

*An.* That God in choosing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of cheminde.

*Qy.* How did that appear?

*An.* In choosing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, chap. 16.

*Qy.* After David was chosen King, what were his acts?

*A.* He slue a Lion, a Beare, and vanquished great Goliath.

*Qy.* What way we understand by his prospering in strength and power?

*An.* That to a vertuous mind, God will also give vigour of body.

*Qy.* What did he figure by his victory over Goliath?

*An.* The victory of Christ over the Devil.

*Qy.* What vertues doe we learn from David in the first booke of Samuel?

*An.* Three.

*Qy.* Which be they?

*An.* Patience, clemency, and loyalty.

*Qy.* How did he show his patience?

*An.* In quietly bearing of persecution.

*Qy.* How manifest was his perfection?

*An.* Twofold: first by Saul, and then by the Amalekites.

*Qy.* How many wayes did Saul persecute him?

*An.* Three manner of wayes.

*Qy.* What were they?

*A.* First, by bringing him in danger of death. Secondly, by famine. Thirdly, by driving him into exile.

*Qy.* How many times was he in danger of death?

*An.* Six times.

*Qy.* Which be they?

*An.* First, in the presence of Saul, when Saul threw his speare at him. Secondly, in being sent by Saul to fetch an hundred fore-skinnes of the Philistines. Thirdly, in his chamber, when his wife Michal delivered him. Fourthly, in Gath, when hee escaped from Achish, by counterfeiting madnesse. Fifthly, when he was in the same cave with Saul. Sixthly, when the men of Ziklag would have stoned him.

*Qy.* What doth this teach us?

*An.* That which it taught David, that many are the troubles of the righteous, but God delivereth them out of all.

*Quest.* How many times was he in danger of famine?

*An.* Twice: First when hee did eat the Shew-bread, chap. 21.6. Secondly, when he sent to Nabal for provision, chap. 25.8.

*Qy.* Where lived he an exile?

*An.* First, in the wilderness, and then amongst the Philistines.

*Qy.* Wherein did he show his clemency?

*An.* In pardoning Nabals churlish answer, when he had vowed his ruine, chap. 25.23.

*Qy.* At whose entreaty did he save him?

*An.* At Abigail Nabals wife.

*Qy.* What doe we learne by that?

*An.* That many times the follies of men are excused by the wisdom of their wives.

*Qy.* How was he persecuted by the Amalekites?

*An.* They tooke his wives, Ahinoam and Abigail prisoners.

*Qy.* Where refused them?

*An.* David.

*Qy.* Wherein showed he his loyalty?

*An.* Not only in refraining to lay violent hands upon Saul his anointed Sovereigne, though twice he were in his power, and might have slaine him, but also in praying for his welfare.

*Qy.* How oft was Saul in his power?

*An.* Twice.

*Qy.* Where?

*An.* Once in the caves of the Rockes of Engedi, and another time in the wilderness of Ziph, neere the mountaine Hachilah, cha. 14.4. & ch. 16.7.

*Qy.* What doe we learne by this?

*An.* That no subject ought to lay violent hands upon his Prince, be he never so wicked.

## II. SAMUEL.

## Question.

*Did David seeke the Kingdom by unlawful means?*

*An.* He did not: although he was anointed for it, he waited Gods determination ten yeares.

*Qy.* How did he entertaine the newes of Sauls destruction?

*An.* He rent his clothes, wept, and fasted till night.

*Qy.* What learne we by that?

*An.* The tender compasion of David, and so consequently, what ought to be in all Christians, for the hard misfortune even of their enemies, chap. 1.12.

*Qy.* How did he reward the counterfeits?

*An.* In stead of a rich reward, which he hoped for, he frowned upon him, asked him how he durst shed the blood of the Lords Anointed, and commanded one of his followers to kill him, cha. 1.13.

*Qy.* Now was the state of the kingdom when David entered upon it?

*A.* Like a tempestuous sea.

*Qy.* What was the reason?

*An.* Civill dissention.

*Qy.* Who raised it?

*An.* Ishbosheth the sonne of Saul, whom Abner made King of Israel.

*Qy.* Did they make warre upon David?

*An.* They did.

*Qy.* How was that warre ended?

*An.* God gave David victory.

*Qy.* By what means?

*An.* First, by force of armes, cha. 2.17. Secondly, by reason of a private quarrell between Ishbosheth and Abner his chiefe Captaine, chap. 3.8.

*Qy.* Whither went Abner?

*An.* He fled to David.

*Qy.* What was his welcome thither?

*An.* Joab Davids chiefe Captaine slue him treacherously, because Abner before had slaine Asahel, Joabs brother, chap. 2.2.

*Qy.* Was David privie to this act?

*An.* No: but greatly lamented it, and prayed to God to reward Joab according to his desert, chap. 3.29.

*Qy.* What became of Ishbosheth?

*An.* After Abner left him, two of his owne servants (Baana and Rechab) traitorously slue him, and



and brought his head to David, chap. 4-8.

*Q. How did David reward them?*

*A.* As villains should be, caused them to be slain, had their hands and feet cut off, and after hanged them up for an example over the pool of Hebron, chap. 4-12.

*Q. What does we learn by these circumstances?*

*A.* The good hope of Davids virtuous government.

*Q. What was the next argument of his virtuous government?*

*A.* He did that which every good Prince ought to do.

*Q. What was that?*

*A.* Studied to advance Religion.

*Q. How?*

*A.* In bringing the Arke of God into the City, dancing before it, to shew his zeale and gladness, and purposing to build a Temple for the Lord, where his Name might be called upon, chap. 6-16.

*Q. How did God accept of his zeale and good intent?*

*A.* So well, as hee gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever, chapter 8. and chap. 7-12.

*Q. What did Michal when shee saw David her husband dance before the Arke?*

*A.* As the wicked of our time, she laughed his godly zeale to scorn, chap. 6-16.

*Q. After this, how many times did David fall from God?*

*A.* Thrice.

*Q. In what manner?*

*A.* First, through lust; secondly, through murder; and last of all, through presumption.

*Q. How did he offend through lust?*

*A.* He knew the wife of Uriah, chap. 11-4.

*Q. How through murder?*

*A.* He caused her husband to be slain, chap. 11-13.

*Q. How through presumption?*

*A.* He numbered his people, as depending upon victory by the multitude of men, and not by the power of God, chap. 24-1.

*Q. How did God plague him for his first two sins?*

*A.* Hee kindled dissenion against him, both within his house and without.

*Q. How within his house?*

*A.* Two manner of wayes.

*Q. Which be they?*

*A.* First, by the means of a deadly hate that sprang up between his sons.

*Q. Which sons?*

*A.* Abisalom and Amnon.

*Q. How?*

*A.* Amnon desoured Tamar, Abisoloms sister, for which Abisalom slew Amnon, chap. 13-19.

*Q. What was the second cause of dissenion?*

*A.* Abisalom conspired against his fathers Crowne and Dignity, chap. 19-11.

*Q. How did hee promise to assure?*

*A.* By stealing the hearts of the people from his father by carterie and flattering speeches.

*Q. Who was his chiefe Counsellor?*

*A.* Achitophel.

*Q. What became of Achitophel?*

*A.* Hee hanged himselfe, chap. 17-23.

*Q. What became of Abisalom?*

*A.* He likewise had an untimely death.

*Q. In what manner?*

*A.* As he fled before his fathers army, riding

under an Oaks, hee was hanged in a bow thereof, and afterward thrust through the body with a dart by Joab, chap. 9-14.

*Q. What may we learn by these men overthrow?*

*A.* That treason will always have a shamefull end.

*Q. How was dissenion stirred up against David without his house?*

*A.* Two manner of wayes.

*Q. Which be they?*

*A.* First, by the reproach of a base subject of his, vomited out against him: and then by the malice of the Philistines, chap. 2.

*Q. What was the subject called that reviled him?*

*A.* Shimei, out of the house of Saul.

*Q. How did he revile him?*

*A.* He called him murderer, and cast stones and dust in his face, chap. 16-7, 13.

*Q. Did David indure it?*

*A.* Yes, as he did all his former troubles, with patience; commanding his men of warre not to touch Shimei: for, said he, my son which came out of mine owne bowels, sought my life: then how much more may this Beniamite doe it? suffer him to curse, for the Lord hath bidden him, chap. 16-11.

*Q. What virtue is shewed in David beside his patience?*

*A.* Gratitude and continency.

*Q. Wherein did he shew himselfe grateful?*

*A.* In giving all the lands of Saul to Mephoboth, his friend Jonathans son, chap. 19-30.

*Q. Wherein was he continous?*

*A.* In refusing, being very faint through thirst, to drinke of the water which men had hazzarded their lives to fetch him, chap. 23-17.

*Q. How was David plagued for his presumption?*

*A.* God offered him the choice of three plagues.

*Q. Which be they?*

*A.* Either to have seven yeeres famine, or to slye three months before his enemies, or to have three daies pestilence in the land, chap. 24-13.

*Q. Which did David chuse?*

*A.* Three daies pestilence.

*Q. What was his reason?*

*A.* Because hee had rather fall into the hands of God then men: for God will be mercittull, when men are pittlesse.

*Q. How many of his people died of the pestilence?*

*A.* Threescore and ten thousand, chap. 24-15.

*Q. In all the troubles of David, did God send him no friends to comfort him?*

*A.* Yes, God is a God of mercy, and as hee doth promise, even so will hee performe: at all times of his distresse he raised him some friend or other.

*Q. Who were they?*

*A.* Before Saul died, Jonathan, Michal, Abimelech the Priest, foure hundred men that came to his aide in the wilderness, Abigail, rich Nababs wife that brought him provision, and Achis King of Gath, that gave him a City, called Ziklag.

*Q. After Sauls death, in the time of his persecution, who were his friends?*

*A.* Beside many other of his subjects, that stucke unto him, Hushai shewed himselfe a special friend, in overthrowing the counsell of Achitophel, whereby the rebellion of his son Abisalom was cut off, ch. 16. and old Barzillai that succoured him, when he fled from his son, ch. 17-31.

*Q. Notwithstanding the manifold troubles David had, did he at last finde rest?*

*B*

*A.* Yes

*An.* Yes, and died in peace.  
*Qy.* What doth his troublesome life and quiet end  
 figure unto us?

*An.* The race of the chiefe King of Heaven,  
**CHRIST JESUS**, who according to the  
 flesh was persecuted on every side as David was,  
 with outward and inward enemies, as well in his  
 owne person, as in his members, but at last over-  
 came all, and gave his Church perpetuall victory.  
 His name be praised.

*The end of Samuel.*

**KINGS and CHRONICLES**

*Qy.* Question.

**W**H<sup>o</sup> succeeded David?  
*A.* His son Solomon.  
*Qy.* What was the first thing he asked of God?  
*A.* Wisdom: and God gave it him, cha. 3. 11.  
*Qy.* What did he shew therein?  
*A.* That Wisdom becometh a Prince or Ru-  
 ler more then either wealth or honour.  
*Qy.* What was the first sin he committed?  
*A.* Rebellion in Adonijah, chap. 2. 25.  
*Qy.* What was the second?  
*A.* Murder.  
*Qy.* In whom?  
*A.* In Joab, for the death of Abner and Amasai,  
 although he fled to the Altar for refuge.  
*Qy.* What doth that signifie?  
*A.* That no place ought to shelter an homicide,  
 chap. 2. 24.  
*Qy.* What was Solomons estate?  
*A.* Powerfull, and full of poultie.  
*Qy.* How came that to passe?  
*A.* By the gift of God.  
*Qy.* Wherefore?  
*A.* Because he asked Wisdom first, and above  
 all things (when God put him to his choice) there-  
 fore he had not onely wisdom given him, but all  
 things else.  
*Qy.* How did he shew himselfe thankful?  
*A.* In employing his wealth and wisdom to  
 the glory of God.  
*An.* How was that?  
*A.* He judg. d justly, and built a most sumptu-  
 ous Temple to the name of the Lord.  
*Qy.* Wherein consisted the magnificence of Solo-  
 mon?  
*A.* In these things: He ruled over all the King-  
 domes from the river of Euphrates, unto the  
 land of the Philistines, and the borders of Egypt,  
 chap. 1. 31. His victuals for one day was thirty  
 measures of fine flower, and threescore measures  
 of meale, chap. 4. 12. Ten Fat Oxen, and twenty Oxen  
 of the pasture; an hundred She. p. besides Harts,  
 Bucks, Bagles, and fat Fowle, chap. 4. 2. 3. Hee had  
 forty thousand stails of Horses for his Chariots,  
 and twelve thousand Horsemen, chap. 4. 26. Gold  
 and silver was as plentifull as stones, chap. 10. 12.  
 Hee had seven hundred wives, and three hundred  
 concubines, chap. 11. 3. Beside all this, hee had  
 wisdom more than any creature living.  
*Qy.* Yet in the end, notwithstanding hee had his  
 hearts desire in these and in all things else, what was  
 his opinion of this worlds felicity?  
*A.* That all was vanity and vexation of spirit.  
*Qy.* Did this Prince, thus blessed of God, both out-  
 wardly and inwardly, fall off from God?

*An.* He did.  
*Qy.* In what manner?  
*An.* By Adultery and Idolatry, cha. 11. 5.  
*Qy.* What doe we learne by that?  
*An.* That how absolute forever wee are for ho-  
 nour, wisdom, or riches, yet we may fall as Solo-  
 mon did.  
*Qy.* How was Solomon punished for his sins?  
*An.* God raised up enemies against him, and af-  
 ter his death divided his kingdome, leaving the  
 least part to his son.  
*Qy.* Why did not God quite extingwish his race,  
 considering his sin?  
*An.* Because of the promise which hee made to  
 his servant David, chap. 1. 34.  
*Qy.* Who succeeded Solomon?  
*An.* His son Rehoboam.  
*Qy.* How many Tribes had bee under his Domi-  
 nion?  
*An.* Two: Juda and Benjamin.  
*An.* Who ruled over Israel?  
*An.* Jeroboam a servant to King Solomon.  
*Qy.* How many Tribes were under him?  
*An.* Ten, chap. 11. 31.  
*Qy.* What vices doe we learne to shun by the lives  
 of the Kings of Israel and Juda?  
*An.* Not to corrupt Religion to serve our owne  
 turnes.  
*Qy.* By whose example?  
*An.* By the example of Jeroboam King of Israel,  
 chap. 12. 18.  
*Qy.* What else?  
*An.* Not to lay violent hands upon Gods Mini-  
 sters.  
*Qy.* By the example of whom?  
*An.* Of Jeroboam, chap. 13. 4.  
*Qy.* How did God punish him?  
*An.* As he thrust out his hand to have the Pro-  
 phet apprehended, his hand withered, and he could  
 not plucke it backe againe, chap. 13. 4.  
*Qy.* What else?  
*An.* Not to conspire against the King.  
*Qy.* By the example of whom?  
*An.* Of Zimri, that slue Elah King of Israel, be-  
 ing drunke in Tirzah, and afterward, sate upon his  
 throne, chap. 15. 9. 10.  
*Qy.* What was the end of Zimri?  
*A.* He reigned but seven daies, and being besiged  
 in Tirzah, and finding no way to escape, he burnt  
 the Kings Palace, and himselfe in it, cha. 16. 18.  
*Qy.* What else?  
*An.* Not wrongfully to desire our neighbours  
 goods.  
*Qy.* By the example of whom?  
*An.* Of Ahab King of Israel.  
*Qy.* What else?  
*An.* Not to shed our neighbours blood, to be  
 made owners of his goods.  
*Qy.* By the example of whom?  
*An.* Of Ahab and Jezabel, who by the practiced  
 false witnesses, put Napoth to death, and tooke his  
 Vineyard, ch. p. 2. 32.  
*Qy.* How were they punished?  
*An.* Ahab was slaine at Ramoth-Gilead, and Je-  
 zabel was throwne out of her chamber window,  
 and dashed in pieces, chap. 22. 34. & 1 Kin. 9. 33.  
*Qy.* What else?  
*An.* Not to hate the Preachers of God, because  
 they grate upon our galled consciences.  
*Qy.* By the example of whom?  
*An.* Of Ahab, chap. 22. 8.  
*Qy.* What else?

*An.* Not to be covetous.

*Qy.* By the example of whom?

*Ans.* Of Gehazi, that took money, garments, Sheep, Oxen, and other things where he should not.

*Qy.* What was his punishment?

*An.* He was plagued with the Leprosie, 2 Kings 5-27.

*Qy.* What else?

*Ans.* Not to take counsel of spirits in time of sickness, or any other extremity.

*Qy.* By the example of whom?

*Ans.* Of Abaziah, who having taken a fall through the Lattice of a window, sent his servants to Baalzebub, to know if he should recover or no, 2 Kin-1-3.

*Qy.* How did God punish him for that sin?

*An.* He suffered him to pine upon his bed for want of help, 2 Kin-1.

*Qy.* What else?

*An.* Not to blaspheme the name of God.

*Qy.* By the example of whom?

*An.* Of Senacherib the Assyrian.

*Qy.* How was he punished?

*An.* God slue of his souldiers an hundred four-score and five thousand men, and when he returned into his country, his own sonnes murdered him in the Temple of his Idoll gods.

*Qy.* What else?

*An.* Not to deride Gods Ministers.

*Qy.* By the example of whom?

*An.* Of the children of Bethel, that called Elispha Bald-pate, 2 Kin-2-24.

*Qy.* How were they punished?

*An.* Two Beares came out of the Forrest, and tare them in peeces.

*Qy.* What else?

*An.* Not to be vaine-glorious.

*Qy.* By the example of whom?

*An.* Of H-zekiah, that in pride shewed all his wealth to the Ambassadors of Babel.

*Qy.* How was he punished?

*Ans.* God gave all that we rich afterward into the hands of the King of Babel for a prey, 2 Kin-20-17, 18.

*Qy.* What else?

*An.* Not to mocke or jost at the preaching of the Word of God.

*Qy.* By the example of whom?

*An.* Of Zedekiah and his subjects, that mocked and despised the Prophets that were sent to forewarne them of their destruction, 2 Chro-26-19.

*Qy.* What was their punishment?

*An.* Zedekiah himselfe for despising the light of his soule, lost the light of his body, his eyes were pulled out, his sons were slaine before him, and hee and the people carried into captivity to Babylon.

*Qy.* What vertues doe wee learne by the lives of the Kings of Israel and Juda?

*A.* To have a sure confidence in the providence of God.

*Qy.* By the example of whom?

*An.* Of Elijah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kin-17-6.

*Qy.* What else?

*An.* To be charitable to the distressed.

*Qy.* By the example of whom?

*An.* Of the Widow of Sarepta, whose Oyle and Meale, the more she spent, the more she had, for her kinnesse shewed to Elijah, 2 Kin-17-16.

*Qy.* What else?

*A.* To be zealous in prayer.

*Qy.* By the example of whom?

*An.* Of Elijah, who in time of great drought called faithfully upon the Lord, and he poured downe raine upon the earth, 1 Kin-8-45.

*Qy.* How many bee the degrees by which prayer ascends into heaven?

*An.* Sixe.

*Qy.* Which be they?

*An.* First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind of nothing else when we pray. Thirdly, faith, in believing to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is just. Fifthly, conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to faint or be weary of so good an exercise.

*Qy.* What vertues learne we else?

*An.* Not to doubt of our Reformation.

*Qy.* By the example of whom?

*An.* Of Elijah, that was taken body and soule up into heaven, 2 Kin-2-11.

*Qy.* What else?

*An.* To be faithfull.

*Qy.* Why?

*An.* Because where faith is, nothing seems impossible.

*Qy.* By the example of whom?

*An.* Of Elisha, that raised the dead to life, cured Naaman the Leper, and made Iron to swimme upon the waters, 1 Kin-4-35, and chapt-5-14, and chap-6-6.

*Qy.* What else?

*An.* Not to distrust the omnipotency of God.

*Qy.* By the example of whom?

*An.* Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kin-7-7.

*Qy.* What else?

*An.* To assure our selves of Gods helpe howsoever we are forsaken of men.

*Qy.* Why?

*An.* Because millions of Angels encampe about the faithfull, 2 Kin-6-7.

*Qy.* What else?

*An.* To advance true Religion.

*Qy.* By the example of whom?

*An.* Of Josiah King of Iuda, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kin-23-21.

*Qy.* How died Josiah?

*An.* He was slaine in the field by the Egyptians.

*Qy.* Was this a judgement on him?

*An.* No rather a mercy.

*Qy.* Wherein?

*An.* In that hee was taken away from the evil that God had purposed to bring upon the Israelites.

*Qy.* What else?

*Ans.* Not to spare any man in case of Religion.

*Qy.* By the example of whom?

*An.* Of Aza King of Juda, that deposed his owne mother for Idolatry, 2 Chro-25-16.

*Qy.* What else?

*Ans.* To provide living for the Ministers of God.

*Qy.* By the example of whom?

*An.* Of H-zekiah King of Judah, that commanded the tithes of Corne, Wine, Oyle, and Honey to be brought to the Priests, 2 Chro-21-4, 5.

*Qy.* What else?

B +

An-Nor

*Ans.* Not to doubt of forgiveness, if wee repent.

*Q.* By the example of whom?

*Ans.* Of Manasseh King of Judah, whom, upon his hearty repentance, God delivered out of captivity.

## EZRA.

## Question.

*W*ho wrote this Book?

*Ans.* Ezra.

*Q.* Of what nation was he?

*Ans.* A Jew, of the family of Aaron.

*Q.* How many things doe we generally learne out of this booke?

*Ans.* Five.

*Q.* What is the first?

*Ans.* The truth of Gods mercy.

*Q.* How?

*Ans.* In that, according to his promise, after seventy yeeres were expired, he delivered his people out of captivity.

*Q.* By the favour of whom?

*Ans.* Of Cyrus King of Persia, chap. 1.

*Q.* Who brought them home?

*Ans.* Zerobabel and Ezra.

*Q.* What is the second thing we doe learne out of this booke?

*Ans.* The thankfulness which ought to be in us for Gods benefits, as was in the Israelites after their returne, chap. 7-27.

*Q.* What is the third?

*Ans.* The care that we ought to have to establish true Religion, by the example of the Israelites, who never ceased till they had built the Temple of the Lord, and published his Lawes, chapter 6-15.

*Q.* What is the fourth?

*Ans.* When we are once planted in peace and have the use of true Religion, to labour as the Israelites did, for the preservation of humane society, by seeing good Lawes executed, chap. 10.

## NEHEMIAH.

## Question.

*W*hat was Nehemiah?

*Ans.* A Jew, and in great favour with Persians.

*Q.* How did Nehemiah obtaine the favour of the King?

*Ans.* By prayer and fasting he procured it from God.

*Q.* What learne we hence?

*Ans.* That the hearts of all men are in Gods hands, and that it is he that gives man acceptance in the eyes of men.

*Q.* What was his disposition?

*Ans.* He feared God, and desired the good of his Country.

*Q.* How did that appeare?

*Ans.* First, by his daily prayers, next by the lamentation he made for the misery of his own countrymen, chap. 14. and lastly, by obtaining meanes to help them.

*Q.* He did not shew, as many do in these dayes, say,

God helpe onely, and so forget the misery of their brethren, but he laboured to give them succour.

*Ans.* He did.

*Q.* In what manner?

*Ans.* He procured a licence of the King, to get provision for the repairing of Jerusalem, ch. 2-8.

*Q.* Who hindered him in his worke?

*Ans.* Sanballat the Horonite, and Tobiah the Ammonite.

*Ans.* For what cause?

*Ans.* Upon malice.

*Q.* What doe we learne thereby?

*Ans.* That the Devil and his instruments will lye in wait to hinder vertuous actions.

*Q.* How did they hinder the Jewes?

*Ans.* By raising warre upon them.

*Q.* Did the Jewes then leave off their enterprise?

*Ans.* No, they laboured with one hand, and held the sword in the other, chap. 4-17.

*Q.* What doth their diligence teach us?

*Ans.* In re-edifying of our soules, and building up our spirituall man, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the Devil, and his instruments.

*Q.* What did Nehemiah repaire in Jerusalem?

*Ans.* The walls of the broken building.

*Q.* What else?

*Ans.* Decayed Religion, and corruption of manners, chap. 13.

## ESTHER.

## Question.

*W*hat was Mordecai?

*Ans.* Cousin-Germane to Ester, and her nursing father.

*Q.* What was Ester?

*Ans.* A poore maid.

*Q.* How was she advanced?

*Ans.* To be the wife of a King.

*Q.* By what means?

*Ans.* By the providence of God, and her own vertue.

*Q.* To what end?

*Ans.* To protect the Jewes her Country-men, and to confound the pride of Haman their enemy.

*Q.* What vices doe we learne to shun by the contents of this Booke?

*Ans.* Disobedience of wives to their husbands.

*Q.* By the example of whom?

*Ans.* Of Vashti Abasheerolies Queen, that refused to come to him when he sent for her.

*Q.* What was her punishment?

*Ans.* Shee was banished the Kings company for ever.

*Q.* What else?

*Ans.* Not to buy sin with the price of money.

*Q.* By the example of whom?

*Ans.* Of Haman, that would give the King ten thousand talents of silver, to have the Jewes destroyed, chap. 3-9.

*Q.* What else?

*Ans.* Not to harbour pride and contempt in our hearts.

*Q.* By the example of whom?

*Ans.* Of the same man that wished the death of every one that did not flatter him.

*Q.* What was his punishment?

*Ans.* He

Ans. He was hanged himself upon the gallows which he made for another man, chap. 7. 10.

Ques. What virtues doe wee learn out of this booke?

Ans. To observe temperance in our feasting.

Ques. By the example of whom?

Ans. Of Abathusroth, that commanded (during his feast) no man should be compelled to drink more than what he pleased, chap. 1. 8.

Ques. May not Christians be ashamed of this?

Ans. Yes.

Ques. Show me your reason?

Ans. Because hee that was a Heathen thought it sin to carouse but we that know God make it no conscience to be drunke.

Ques. What learn we elsist?

Ans. The fearless courage and resolution of zealous men.

Ques. By whose example?

Ans. Others, that hazarded her life for her people, with this resolution, If I perish, I perish, chap. 4. 16.

## JOB.

## Question.

What learn we in generall out of the booke of Job?

Ans. Three things.

Ques. Which are they?

Ans. First, Gods omnipotency: secondly, mans uncharitableness: thirdly, Jobs singular vertue.

Ques. How many things are eminent in Job?

Ans. Five especially.

Ques. Which be they?

Ans. First, uprightness of life, in these words: And Job was an upright and just man, chap. 1. 1. Secondly, patience in affliction: Shall we receive good at the hand of the Lord and not evil? chap. 2. 10. Thirdly, metability of the world, in these words: Such things as my soule refused to touch (as are sorowes) are my meat, chap. 6. 7. Fourthly, the envie of the Divell, in these words: Touch that he hath, and see if he will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God, in these words: He maketh the wound, and bindeth it up, chap. 5. 8.

Ques. Wherein consisted his uprightness?

Ans. In three things.

Ques. Which be they?

Ans. In holiness toward God: In uprightness toward the world: and in sobriety toward himselfe.

Ques. In holiness and uprightness, how?

Ans. He was the eyes of the blinde, chap. 10. 15. The feet of the lame, chap. 19. 15. He fed the hungry, chap. 31. 17. He clothed the naked, chap. 31. 19. He stood with the widow and fatherlesse, chap. 31. 26. 21. He harboured the stranger, chap. 31. 32. He judged justly, chap. 39. 14.

Ques. In sobriety, how?

Ans. His heart was not infected with lust, chap. 31. 7. Nor his feet walkt in deceit, chap. 31. 5. Nor made he gold his hope, chap. 31. 24. Nor did his mouth kisse his hand: that is, he was not vain-glorious, chap. 31. 27.

Ques. Wherein consisted his patience?

Ans. In bearing with the metability and change of his estate.

Ques. Wherein consisted the change of his estate?

Ans. In five things.

Ques. Which be they?

Ans. First, he lost his children and his wealth, chap. 1. Secondly, his body became leproous, chap. 2. 7. Thirdly, his friends upbraided him, chap. 4. 5. Fourthly, his wife forsook him, chap. 19. 17. Fifthly, his owne servants despised him, chap. 19. 15. 16.

Ques. Wherein consisted the envie of the Divell?

Ans. In tempting him many waies, before hee would be satisfied of his constancy.

Ques. Wherein appeared the mercy of God?

Ans. In this, as he did finite, so did he restore.

Ques. How was Job restored?

Ans. Double the wealth he had before, chap. 42. 10.

Ques. What doe we learn by this?

Ans. That Gods mercy is greater than his judgement.

Ques. What have we when we come into this world?

Ans. Nothing.

Ques. What shall we have when we depart?

Ans. As much, chap. 1. 21.

Ques. What shall be reaped that ploweth iniquity?

Ans. The same, chap. 4. 8.

Ques. Can any man say to himselfe, I am righteous?

Ans. No, not the Angels in heaven, chap. 4. 18.

Ques. What is man borne to by nature?

Ans. To travell, as naturally, as it is for the spark to flye upward, chap. 3. 7.

Ques. What should be shewed to a man in affliction?

Ans. Pity from his friend, chap. 6. 14.

Ques. To what may we compare faigued friends?

Ans. To a River that in Summer is dry, and in Winter is frozen, chap. 6. 15.

Ques. To how many things may we liken the vanishing frailty of mans age?

Ans. To six things.

Ques. Which be they?

Ans. First, to the vanishing of a cloud, chap. 6. 9. Secondly, to the swiftnesse of a Weavers shuttle, chap. 7. 6. Thirdly, to a shadow, chap. 8. 5. Fourthly, to the hasty speed of a Post, chap. 9. 25. Fifthly, to the sayling of a Ship, and the flight of an Eagle, chap. 9. 29. Sixthly, to a flower that shooteth forth in the morning, and is withered by night, chap. 14. 3.

Ques. What shall devoure the house of riches?

Ans. Fire.

Ques. May a man loost of the greatness of his riches?

Ans. No.

Ques. Why?

Ans. Because corruption is our mother, and the wormes our brothers and sisters, chap. 7. 13.

Ques. Though we dye, what help shall Job give us?

Ans. That we shall rise againe, and see God in our flesh, chap. 19. 26.

Ques. Of what continuance is the joy of the wicked?

Ans. For a moment, chap. 10. 5.

Ques. What may we thinke, when we see the wicked flourish?

Ans. That they are kept to the day of destruction, chap. 11. 10.

Ques. How comes wisdom to men?

Ans. Neither by age nor authority, chap. 31. 9.

Ques. How then?

Ans. By the gift of God.

Ques. What is God in his attributes?

Ans. Incomprehensible for power, justice, and providence, chap. 34. 26.

The end of Job.



## PSALMES.

Question.

**What is the generall Doctrine of the Psalmes?***An.* Prayer and Thanksgiving: Prayer, that God will continue his favour towards us: Thanksgiving for his benefits received.**Q<sup>y</sup> What man is blessed?***An.* He that contendeth not Gods Word, but meditateth upon his Law.**Q<sup>y</sup> What is he like?***An.* A tree planted by the water side.**Q<sup>y</sup> What man is cursed?***An.* He that sitteth in the seat with the scorners of Gods Word.**Q<sup>y</sup> What is he like?***An.* Chaffe scattered before the winde.**Q<sup>y</sup> Who conspired against God and his Anointed?***An.* The Heathen and wicked doers.**Q<sup>y</sup> What is the end of their conspiracy?***An.* Wrath and destruction.**Q<sup>y</sup> Have the children of God any enemies?***An.* They have many, Psal. 3. 1.**Q<sup>y</sup> What remedy have they against them?***An.* Confidence in God, a sure dependance on his assistance, Psal. 3. 3.**Q<sup>y</sup> Who are they that God hates?***An.* The workers of iniquity, especially the blood-thirsty and deceitfull, Psal. 5. 6.**Q<sup>y</sup> How will he reward the iusts?***An.* He will destroy them, Psal. 5. 6.**Q<sup>y</sup> How doe the most righteous of the Saints deserve God to deal with them?***An.* As David did; in mercy, not in wrath and anger, Psal. 6. 1. 2.**Q<sup>y</sup> Who turnes the glory of God into shame?***An.* Lovers of vanities and lies, Psal. 4. 2.**Q<sup>y</sup> What is a persecutor of Gods people compared unto?***An.* A Lion.**Q<sup>y</sup> Why?***An.* Because like a Lion he will reare in peace and devoure, Psal. 7. 1.**Q<sup>y</sup> If the wicked seek to obscure the glory of God, how will he reveale his praises?***An.* Even by the mouth of babes and sucklings, Psal. 8. 2.**Q<sup>y</sup> Where may we alwayes finde occasion to glorifie God?***An.* In the wonders of his works, the creatures made for us, and subjected unto us, Psal. 8. 5. 6.**Q<sup>y</sup> How will the Lord judge this world?***An.* In righteousness, Psal. 9. 8.**Q<sup>y</sup> Are the poore despised in Gods sight?***An.* No, he is their refuge, Psal. 9. 9.**Q<sup>y</sup> What is the practice of the worldly man?***An.* Fraud, rapine, tyranny, Psal. 10.**Q<sup>y</sup> What is his reward?***An.* Fire, brimstone, stormy tempests.**Q<sup>y</sup> To whom may those that are oppressed betake themselves in their affliction?***An.* To God, at all times, and in all places, and yet without much comfort, Psal. 11. 1.**Q<sup>y</sup> How many are the righteous?***An.* In earth none, There is not one that doth good, no not one, Psal. 14.**Q<sup>y</sup> What is the condition of those that trust not upon God?***An.* To be alwaies in fear, even where no cause of feare is, Psal. 14. 5.**Q<sup>y</sup> Who shall doe it on Gods holy hill?***An.* He that speaketh truth, flanders not his neighbour, nor gives his money to usury, Psal. 15. 1. 5.**Q<sup>y</sup> Of what did David prophesie?***An.* Of Christ.**Q<sup>y</sup> Wherein?***An.* In these words: Thou shalt not leave my soule in the grave, nor suffer thy holy One to be corrupted, Psal. 16. 1. 10. And moreover, I am a worm and no man: all that see mee laugh mee to scorn, they shake their heads at mee, saying, He trusted in God, let him deliver him, Psal. 22. 6. 8.**Q<sup>y</sup> Was this fulfilled of Christ?***An.* It was: See it, Mat. 27. 43.**Q<sup>y</sup> What may we learne of David when we go to the house of God?***An.* To prepare our selves.**Q<sup>y</sup> In what manner?***An.* To wash our hands in innocency, and so in compasse his altar, as David, Psal. 26. 6.**Q<sup>y</sup> What is true felicity?***An.* The fruition of Christ Jesus face to face in righteousness, Psal. 17. 15.**Q<sup>y</sup> How doe the godly affill the Word of God, and the knowledge of it?***An.* More than gold, than much fine gold, and more than honey or the honey-combe, Psal. 19. 10.**Q<sup>y</sup> In what doe the men of the world put their trust?***An.* In the things of the world: some in chariots, and some in horsemen, Psal. 20. 7.**Q<sup>y</sup> In whom doe the children of God place their hope and confidence?***An.* In God: We will remember the name of the Lord our God, Psal. 20. 7.**Q<sup>y</sup> What success have the farmer?***An.* They are brought downe and fallen.**Q<sup>y</sup> And who has the latter?***An.* They are risen and stand upright, Psal. 21. 4.**Q<sup>y</sup> Who will the Lord teach in his way?***An.* The humble heart, Psal. 25. 9.**Q<sup>y</sup> How hath the Lord loved?***An.* More than father or mother, for when they forsake us, he will take us up, Psal. 27. 10.**Q<sup>y</sup> What is it that upholds the righteous, and keeps them from falling downe and fainting?***An.* Faith in God, and hope to see the goodnesse of the Lord in the land of the living, Psal. 27. 13.**Q<sup>y</sup> He will not then be angry for ever?***An.* No: his anger endureth but a while, and though sorrow be this night, we shall have joy to morrow, Psal. 30. 5.**Q<sup>y</sup> What must we doe when we have sinned?***An.* Confesse our wickednesse, though it be against our selves.**Q<sup>y</sup> What followes?***An.* Forgiveness, Psal. 32. 9.**Q<sup>y</sup> Is it enough for us to eschew evil?***An.* No.**Q<sup>y</sup> What then?***An.* We must likewise doe good, Psal. 34. 14.**Q<sup>y</sup> Dost David curse his enemies, and pray for their confusion?***An.* He doth very often, Psal. 35. 4.**Q<sup>y</sup> May we doe so to ours?***An.* We may not, we are commanded to blisse them, to pray for them, and to doe them good.**Q<sup>y</sup> Was this then any sinful passion in David, that he so often waxes out into it?***An.* Nothing like the Prophets had not commission only, but command from the Spirit of



of God to curse his enemies.

*Qy. May the wicked prosper?*

*A.* Like a green Bay-tree: but they shall quickly wither, *Psal.* 37. Ver. 35.

*Qy. May the righteous be miserable?*

*A.* Yes: but their inheritance shall be perpetual, *Psal.* 37. 18.

*Qy. Were never any of Gods children Beggars?*

*A.* Yes no doubt, many: Elias, Lazarus, &c.

*Qy. Why doth David professe that he never saw them forsaken, nor their feed begging their bread?*

*A.* It must either bee taken of the Prophets experiment, that himselfe never saw it, or else the word Forsaken is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

*Qy. Dath not God know all our miseries and afflictions?*

*A.* He doth: nothing is hid from him.

*Qy. What then needed David, or need wee so fully to open to him our wo and wretchednesse?* *Psal.* 38.

*A.* God suffers himselfe as it were to bee moved by the earnestnesse and importunity of our prayers, commending this to us, as the onely meane to compasse what we stand in need of from him.

*Qy. How was the Psalmist afflicted with his sin?*

*A.* The number of them being more than the haire of his head, did so oppress him, that hee could not look up to Gods mercy, for his heart failed him, *Psal.* 40. 12.

*Qy. Is this the condition of every true beleever?*

*A.* No. It is, to be often dejected, affrighted, disquieted, nay, cast downe by reason of the weight and number of their sins.

*Qy. Had the Prophet the undoubted faith of the Resurrection?*

*A.* He had, witness himselfe: God will redeeme my soule from the power of the grave, for he shall receive mee, *Psal.* 48. 16.

*Qy. What is the sacrifice God delights in?*

*A.* A broken spirit; a broken and a contrite heart.

*Qy. Is this sure of Gods acceptance?*

*A.* It is, God will not despise it, *Psal.* 51. 17.

*Qy. What is the property of naturall men?*

*A.* Foolishly to perswade themselves, that there is no God, or none that considers them.

*Qy. What follows from hence?*

*A.* They goe backe, and become wholly unclean, not one of them doth good, *Psal.* 53.

*Quest. What was a speciall frons of the Psalmists faith?*

*A.* Fearelesnesse of men: In God have I put my trust, I will not feare what man can doe unto mee, *Psal.* 56. 11.

*Qy. What is the vanity of rich men?*

*A.* They heape up wealth, but know not who shall enjoy it, *Psal.* 53. 6.

*Qy. When the oppressed mourne, what doth God?*

*A.* Hee gathers their teares into a bottle, and keeps a register of their wrongs, *Psal.* 56. 8.

*Qy. To what end?*

*A.* To poure so much vengeance upon their oppressors heads.

*Qy. What encouragement have wee to relye on God?*

*A.* The experience of his former goodnesse, *Psal.* 51. 3.

*Qy. Into whom did the Psalmist flye in prayer?*

*A.* Onely to God.

*Qy. Never to Saints or Angels?*

*A.* Never.

*Qy. Is it then good for us to pray unto them?*

*A.* No, it is rather irreligious and unprofitable.

*Qy. How irreligious?*

*A.* Because it dishonours God, taking away from his worship.

*Qy. How unprofitable?*

*A.* In that we pray to them that cannot heare us, much lesse helpe us.

*Qy. What state of men is most safe and certain?*

*A.* The state of the godly, that have God for their friend, and the Angels for their guardians.

*Qy. How doth God find the true disposition of his people?*

*A.* By triall.

*Qy. How doth he try them?*

*A.* As silver is tried, in the fire of affliction, *Psal.* 66. 10.

*Qy. In the sea of this life, what helpe have we to save us from drowning?*

*A.* A rocke.

*Qy. What is that rocke?*

*A.* Christ Jesus, *Psal.* 71. 3.

*Qy. Why are Magistrates called gods?*

*A.* Because they imple the place of God, for the administration of justice.

*Qy. How doe they prove to be no gods?*

*A.* In that they dye like men, *Psal.* 82. 6.

*Qy. Hath God made an election of those that shall be saved?*

*A.* Yes.

*Qy. When?*

*A.* Before the foundations of the earth were laid, *Psal.* 90. 3.

*Qy. Why are the righteous compared to a Palme tree?*

*A.* For B. cause as the wood of that is sweet, so ought they to bee sweet wood for the building of Gods Church. As the leaves of it are greene, so ought their words alwaies to be vertuous. As the fruit of it is lasting, for their good deeds ought to be without ceasing.

*Quest. How is God made visible to our mortall eyes?*

*A.* By his creatures; the light is his clothing, hee moves upon the wings of the winde, his Messenger is flames of fire, his throne is heaven, and his footstool is the earth.

*Qy. Why doth not the sea overflow the earth?*

*A.* Because God hath set it bounds which it shall not over passe, *Psal.* 104. 9.

*Qy. What is the best service of flatterers?*

*A.* To reward evill for good, and hatred for friendship, *Psal.* 105. 5.

*Qy. What is the inconvenience of an evill tongue?*

*A.* It woundeth like the sharpe arrowes of a mighty man; and burneth like coales of Juniper, *Psal.* 105. 5.

*Qy. How is God to be praised?*

*A.* With the whole heart, *Psal.* 9. 1.

*Qy. How is he prayed unto?*

*A.* Not with fained lips.

*Qy. Who is our best guide?*

*A.* The Spirit of God.

*Qy. Whither doth it lead us?*

*A.* To the land of righteousness, *Psal.* 140. 10.

*Quest. What is the Lord to them that trust in him?*

*A.* A Fortresse, a Bulwarke, and a Shield, *Psal.* 144. 2.

# THE PROVERBS of Solomon.

## Question.

**What is a Proverb?**

*A short saying, including much matter.*

**Q-What doth it teach us?**

*An- Wisdom and understanding.*

**Q-What is the beginning of wisdom?**

*An- The feare of the Lord, chap. 1. 7.*

**Q-Who instructeth in skillfulnes?**

*An- The wife.*

**Q-How doth wisdom adorn?**

*An- The foole, Ver. 7.*

**Q-How doth wisdom adorn?**

*A- Like a chaine of gold about the neck, Ver. 9.*

**Q-When sinners entice us, what must we doe?**

*An- Not give consent, Ver. 10.*

**Q-How are sinners disposed?**

*An- Their feet are swift to evill, Ver. 16.*

**Q-If we seek after wisdom, what will she doe?**

*An- Pour out her minde unto us, and give us understanding.*

**Q-If we despise wisdom, what will she doe?**

*An- Laugh at our destruction, Ver. 16.*

**Q-How cometh destruction?**

*An- Suddenly, like a whirlwinde.*

**Q-What is the hindrance to the obtaining of wisdom?**

*An- Sloath.*

**Q-How doth sloath reward those that love it?**

*An- With death and confusion, Ver. 31.*

## The Doctrine of the 2. Chapter.

### Question.

**IN what sort must we seek after wisdom?**

*An- As after gold and silver.*

**Q-Whence cometh wisdom?**

*An- From the mouth of God, Ver. 6.*

**Q-What is the effect of wisdom?**

*An- It will preserve us from all vices.*

**Q-What is the property of a Harlot?**

*An- To flatter with her lips, Ver. 16.*

**Q-Whither leads her acquaintance?**

*An- To Hell, Ver. 18.*

## The Doctrine of the 3. Chapter.

### Question.

**TO keepe the commandments of God what profit bringeth it?**

*An- Prosperity and length of life.*

**Q-What jewels must we hang about our neckes?**

*An- Mercy and Truth.*

**Q-Where must they be set?**

*An- In the Table of our hearts, Ver. 3.*

**Q-Why doth God give riches unto men?**

*An- By them to honour him, Ver. 9.*

**Q-In what especially is he honoured?**

*An- In paying our first fruits and tenths.*

**Q-What is the reward of that honour?**

*An- Our barnes shall be filled with abundance, and our presses burst with new wine, Ver. 10.*

**Q-In what sort must men be wise?**

*An- Not in their owne conceit, Ver. 7.*

**Q-Whom doth God correct?**

*An- Such as he loveth, Ver. 12.*

**Q-At what rate is wisdom valued?**

*An- To be more worth than gold or pearl, Ver. 15.*

**Q-What be the handmaids of wisdom?**

*An- Long life, Ver. 16. Pleasant dayes, Ver. 17. Security of soule and body, Ver. 23, 24, 25.*

**Q-What vices are forbidden in this Chapter?**

*An- All malice or desire to hurt, Ver. 20. A cantelous contention, Ver. 30. And all scornful scoffing, Ver. 34.*

**Q-Why are these vices forbidden?**

*An- Because they are abomination before the Lord, Ver. 32.*

## The Doctrine of the 4. Chapter.

### Question.

**What is the chiefest duty of Parents to their children?**

*An- To use the means to give them wisdom and understanding.*

**Q-By whose example?**

*An- Davids to his son Solomon, chap. 4. 4.*

**Q-How are the wicked fed?**

*An- With the bread of extortion, and the wine of violence, Ver. 17.*

**Q-What infecteth the whole course of life?**

*A- A corrupt heart, false lips, and wanton eyes.*

**Q-What purifieth the whole course of life?**

*An- A cleane heart, a true tongue, and a chaste eye, Ver. 23, 24, 25.*

**Q-What then should we most diligently keep and care for?**

*An- Our hearts, for out of them are the issues of life, Ver. 23.*

## The Doctrine of the 5. Chapter.

### Question.

**How sweetish is the first?**

*An- As sweet as honey, Ver. 3.*

**Q-How in the end?**

*An- As bitter as wormewood, Ver. 4.*

**Q-What hurt bringeth it to the body?**

*An- It consumeth the flesh, Ver. 11.*

**Q-What is the purpose?**

*A- It leaves our goods in the hands of strangers, Ver. 10.*

**Q-Is there any thing else to be learned out of this Chapter?**

*An- To live upon our owne labour, Ver. 17. To be charitable to others, Ver. 16. To keep wedlocks unviolated, Ver. 18, 19.*

**Q-Why ought we to be careful of these things?**

*An- Because we alwayes walk in the sight of the Lord, Ver. 20.*

## The Doctrine of the 6. Chapter.

### Question.

**IN what case is he that is sworn for another man?**

*A- Snared with the words of his owne mouth.*

**Q-What**

*Qy. What is leanness by the Pishire?*

*An. Diligence.*

*Qy. How?*

*An. To labour in summer, to prevent the wants winter.*

*Qy. How cometh poverty upon the sloathful?*

*An. Like an armed man.*

*Qy. Which be the five things that God hates?*

*A. First, haughty eyes: secondly, a lying tongue: thirdly, an heart imagining evil: fourthly, feet swift to shed blood: fifthly, a false witness: sixthly, all sowers of contention, Ver. 10, 11, 12, 13.*

*Qy. What is our special duty to our Parents?*

*An. Obedience to follow their instruction.*

*Qy. What doth Solomon call the word of God?*

*A. A lamp and light, and the way of life, ver. 30.*

*Qy. How many ways doth a wicked woman tempt?*

*An. With the beauty of her face, the flattery of her tongue, and the wantonness of her looks, Ver. 34, 35.*

*Qy. Is adultery worse than theft?*

*An. Yes.*

*Qy. Why?*

*A. Because theft may be redeemed, but adultery destroyeth the soule, and the reproach thereof can never be put away, Ver. 31, 32, 33.*

*Qy. Of whom is the most righteous revenge?*

*An. Of the jealous man; for he will not spare, nor regard any ransom, Ver. 35.*

### The Doctrine of the 7. Chapter.

*Question.*

*Why is lust called a deed of darkness?*

*An. Because commonly it practiseth in the night, when the aire is dark and blacke, Ver. 9.*

*Qy. The reason of that?*

*An. Such is the guilt of conscience, as it covets darkness, to cover the filthiness thereof.*

*Qy. What are the marks of an harlot?*

*A. A wandering foot, Ver. 12. an impudent face, Ver. 13. and an enticing tongue, Ver. 15, 16, 17.*

*Qy. What is he like that yields to the inticement of lust?*

*An. An Oxe led to the slaughter, a foole that goeth to the stocks, or a bird that hasterh to the snare Ver. 22, 23.*

### The Doctrine of the 8. Chapter.

*Question.*

*Is wisdom any wiggard of her good graces?*

*An. No, shee cryeth out unto men in the gate, and in the entry of their houses, in the top of high places, and by the high way side, Ver. 2, 3.*

*Qy. What doth she promise?*

*An. The knowledge of excellent things, Ver. 5.*

*Qy. How doth shee induce the minds of men to follow her?*

*An. By promising unto them, that her doctrine shall be easie and plaine, Ver. 9.*

*Qy. What in this Booke is under stood by the name of Wisdom?*

*An. The Word of God, and the doctrine of his Preachers, which is easie to all them that have a desire to learne.*

*Qy. Of what instruments is wisdom?*

*An. Even from eternity, before the earth was made, the depth begotten, or the mountains settled, Ver. 24, 25.*

### The Doctrine of the 9. Chapter.

*Question.*

*In this Chapter, how doth wisdom allure her followers?*

*An. By calling them to a sumptuous banquet.*

*Qy. What is meant by that banquet?*

*An. The Word of God, and the ministratoin of his Sacraments.*

*Qy. In the thirteenth Verse it is said, A foolish woman is trouble some: what under stand we by the foolish woman?*

*An. Ignorant Preachers.*

*Qy. What is their doctrine like?*

*An. Like holne waters, sweet to the flesh, but unpleasant to the spirit, Ver. 17, 18.*

### The Doctrine of the 10. Chapter.

*Question.*

*What are the vices and vices deciphered in the Chapter for our instruction?*

*An. The first are Wisdome and Folly.*

*Qy. What is the good that cometh by wisdom?*

*An. A wife son maketh a glad father.*

*Qy. What is the hurt that cometh by Folly?*

*A. A foolish son is an heaviness to his mother.*

*Qy. What are the second?*

*An. Sloath and Diligence.*

*Qy. What is the inconvenience of sloath?*

*An. A sloathfull hand makes poore, Ver. 4.*

*Qy. What profit cometh by diligence?*

*A. The hand of the diligent maketh rich, Ver. 4.*

*Qy. What are the third?*

*An. Righteousness and Impiety.*

*Qy. What is the good that cometh by righteousness?*

*An. The memoriall of the just shall be blessed.*

*Qy. What is the hurt that cometh by impiety?*

*An. The name of the wicked shall rot, Ver. 7.*

*Qy. What are the fourth?*

*An. Innocency and guilt of conscience.*

*Qy. What is the good that cometh by innocency?*

*An. He that walketh uprightly, walketh boldly.*

*An. What is the hurt that cometh by guilt of conscience?*

*An. Feare and shame: for hee perverteth his waies, and he shall be made knowen, Ver. 9.*

*Qy. What are the fifth?*

*An. Love and hatred.*

*Qy. What is the good that cometh by love?*

*An. It covereth offences, Ver. 12.*

*Qy. What is the hurt that cometh by hatred?*

*An. It stirreth up contentions.*

*Qy. What are the sixth?*

*An. Silence and much babbling.*

*Qy. What is the hurt of much babbling?*

*An. In many words there cannot want iniquity.*

*Qy. What is the good that cometh by silence?*

*An. He that refraineth his lips is wise, Ver. 19.*

*Qy. What is it that makes men rich?*

*An. The blessing of the Lord, Ver. 22.*

## The Doctrine of the 11 Chapter.

## Question.

**W**hat are false balances?

*Ans.* An abomination before the Lord.

**Qy.** What doth a true weight?

*Ans.* Please him, Ver. 1.

**Qy.** When pride goes before, what follows?

*Ans.* Shame, Ver. 2.

**Qy.** How is lowliness rewarded?

*Ans.* With wisdom and honour.

**Qy.** Can riches deliver in the time of wrath?

*Ans.* No.

**Qy.** What is our refuge then?

*Ans.* True righteousness, Ver. 4.

**Qy.** How is the way of the righteous?

*Ans.* Direct and straight.

**Qy.** How is the way of the wicked?

*Ans.* Crooked and stumbling, Ver. 5.

**Qy.** Whither leads the path of the one?

*Ans.* To life.

**Qy.** Whither leads the path of the other?

*Ans.* To death, Ver. 19.

**Qy.** How long lives the hope of the wicked?

*Ans.* Till death, then his expectation perisheth.

**Qy.** Can friendship defend evil deeds?

*Ans.* No, but in the end they shall be punished,

Ver. 21.

**Qy.** How shall he be rewarded that is veriously liberal?

*Ans.* With increase.

**Qy.** How he that sweareth more than is convenient?

*Ans.* With poverty and indignation, Ver. 24.

**Qy.** How seems a woman without discretion?

*Ans.* Like a jewel of gold in a swine's snout, Ver. 25.

**Qy.** What is the reward of the liberal?

*Ans.* He shall be made fat, and watered.

**Qy.** What doth he mean by this?

*Ans.* He shall be blessed, and made to prosper inwardly and outwardly.

**Qy.** Whom do the people curse?

*Ans.* Hoarders up of corn.

**Qy.** And whom will they bless?

*Ans.* Such as bring it forth to sell, Ver. 16.

## The Doctrine of the 12 Chapter.

## Question.

**W**hat is a virtuous woman to her husband?

*Ans.* A Crown of gold upon his head.

**Qy.** And what is she that maketh her husband ashamed?

*Ans.* Corruption in his bones, Ver. 4.

**Qy.** How do the goodly and wicked differ?

*Ans.* First, in their thoughts: The thoughts of the just are right, but the counsels of the wicked are despightfull. Secondly, in their words: The talk of the wicked is to lie in wait for blood, but the mouth of the righteous will deliver them, Ver. 6. Thirdly, in their works: The wicked worketh a deceitfull work, but he that sweareth righteousness, shall receive a sure reward, ch. 11. 18. Fourthly, in their end: The wicked perisheth, but the house of the righteous shall stand fast, Ver. 7.

**Qy.** A virtuous man is despised of poverty?

*Ans.* Yes.

**Qy.** But what is he that is poor, and liveth of his own labour?

*Ans.* Better then he that boasteth, and lacketh bread, Ver. 9.

**Qy.** What are the words of a perverse tongue?

*Ans.* Like the pricking of a sword.

**Qy.** Why?

*Ans.* Because they provoke others to anger, Ver. 10.

## The Doctrine of the 13 Chapter.

## Question.

**W**hat is the chiefe use of the tongue?

*Ans.* To glorifie God.

**Qy.** If sing is so, what follows?

*Ans.* That a man may receive much good by the fruit thereof, Ver. 2.

**Qy.** What is one property of a staggered?

*Ans.* To desire much, but to take paines for nothing.

**Qy.** How is he rewarded?

*Ans.* His soule is still empty, and findes no relie, Ver. 4.

**Qy.** There are two sorts of men, which under is name of riches, show themselves both dissimular, which be they?

*Ans.* He that maketh himselfe rich, and hath nothing, and he that maketh himselfe poore, having much wealth, Ver. 7.

**Qy.** But these qualities being referred to the good of the minde, what is the fault of the first?

*Ans.* Vain-glory to be proud of that he hath none.

**Qy.** What is the fault of the second?

*Ans.* Not any at all, but rather a commendable modesty, that although he be virtuous, yet hee be rather other men should speak of it than himselfe, Ver. 7.

**Qy.** What shall become of evil gotten goods?

*Ans.* They shall waite.

**Qy.** What of those that are truly gotten?

*Ans.* They shall increase, Ver. 11.

**Qy.** When hope is deferred, what doth it bring?

*Ans.* Faintnes of heart.

**Qy.** But once accomplished, what is it then?

*Ans.* A tree of life, Ver. 12.

**Qy.** What is it then to be obedient?

*Ans.* It maketh a man gracious.

**Qy.** What is it to be disobedient?

*Ans.* It maketh a man hated, Ver. 15.

**Qy.** When we send forth a messenger, what may we say to him?

*Ans.* That he be virtuous and wise.

**Qy.** And why?

*Ans.* Because a wicked messenger procureth much hurt to himselfe and others; but a faithfull Embassour is a preservation to both, Ver. 17.

**Qy.** How shall he be rewarded that resisteth temptation?

*Ans.* With poverty and shame.

**Qy.** How he that embraceth discipline?

*Ans.* He shall be honoured, Ver. 18.

**Qy.** What company ought we to keep?

*Ans.* The wise, for to we shall be wise.

**Qy.** It hat comp any ought we to foin?

*Ans.* The company of foolcs, because with them we shall be afflicted, Ver. 20.

**Qy.** May a man labour for an inheritance for ever?

*Ans.* Yes, it is a property of a good man, Ver. 21.

**Qy.** To fure the rod of correction towards children with thy staff, it is love?

An-No, but rather hard.  
Qy. Who loveth his children?  
An-He that chastiseth them, Ver. 24.

The Doctrine of the 14. Chapter.

Question.

What is a wife woman in an house?  
An. A blessing to encrease.  
Qy. What is a foolish woman?  
An. A curse to decay and ruine, Ver. 1.  
Qy. What is the way that seemeth right, but the way thereof are death?  
An. The allurements to pleasures, Ver. 12, 13.  
Qy. How doe we decline from God?  
An. In following the world.  
Qy. What shall our success be in the end?  
An. We shall be made weary of our waies, Ver. 14.  
Qy. When a tale is told, must wee give credit?  
An. No, but consider the circumstances, Ver. 15.  
Qy. How runneth sin without care or consideration?  
An. A foole, that makes a mocke at it, Ver. 9.  
Qy. Who sweareth and departeth from sin?  
An. The wise man, Ver. 16.  
Qy. Wherewith shall the banner of a King?  
An. In the multitude of good subjects, Ver. 18.  
Qy. Who exalteth himselfe?  
An. He that is slow to wrath.  
Qy. Who exalteth himselfe?  
An. He that is of an haughty minde, Ver. 29.  
Qy. What doth he that oppresseth the poore?  
An. Reproach God that made him.  
Qy. What doth hee that sheweth mercy on the poore?  
An. He honoureth him that made him, Ver. 31.  
Qy. What exalts a nation?  
An. Righteousness.  
Qy. What puts is down?  
An. Sin, which is a reproach to any people, Ver. 34.  
Qy. Wherewith hath a master pleasure?  
An. In a virtuous and wise servant.  
Qy. Wherewith is he displeased?  
An. Toward him that is vicious and leud, Ver. 35.

The Doctrine of the 15. Chapter.

Question.

What pacifieth wrath?  
An. A soft answer.  
Qy. What stirreth up anger?  
An. Froward words, Ver. 1.  
Qy. Who speaketh aright, and according to knowledge?  
An. The tongue of the wise.  
Qy. Who babbleth and speaketh vaine words?  
An. The mouth of the foolish, Ver. 2.  
Qy. From whom is nothing hid?  
An. From the eyes of the Lord, for he beholdeth both the evill and the good, Ver. 3.  
Qy. What must be the end of him that hateth revenge?  
An. Death, Ver. 10.  
Qy. Dost his sights pierce into the depth of hell?  
An. Yes.  
Qy. What learneth you by that?  
An. That he much more seeth into the hearts of men, Ver. 11.  
Qy. When the heart is joyfull, what followeth?

An. A chearfull countenance.  
Qy. When the heart is sad what ensueth?  
An. Heaviness of lookes, Ver. 13.  
Qy. How live the wicked?  
An. In continuall horrore.  
Qy. How the upright in conscience?  
An. At a continuall feast, Ver. 14.  
Qy. Are the richest men most happy?  
An. No: better is a little with the feare of the Lord, then great treasure with trouble, Ver. 16.  
Qy. How a homely fare made sweet & delicate?  
An. By love: for better is a dinner of green herbs with love, than a stall fed Oxe with hatred, Ver. 17.  
Qy. What followeth the angry man?  
An. Woe and strife.  
Qy. What followeth the gentle and meek?  
An. Peace and quietness, Ver. 18.  
Qy. How seemeth the way of the foolish fall?  
An. As an hedge of thornes.  
Qy. Why?  
An. Because hee alwaies findeth some stey, and dares not go forward.  
Qy. How seemeth the way of the diligent?  
An. Plain and smooth, though never so rugged.  
Qy. And why?  
An. Because he is dismayd at nothing, Ver. 19.  
Qy. Where doe mens thoughts come to naught?  
An. Where counsell is wanting.  
Qy. Where doe they prosper?  
An. Where much counsell is used, Ver. 23.  
Qy. If we will live, what way must we tread?  
An. On high: that is, our conversation must be in heaven.  
Qy. Where is the way to death?  
An. Below: that is, in living after the fashion of the world, Ver. 24.  
Qy. When are words most acceptable?  
An. When they are spoken in due season, Ver. 25.  
Qy. To whom is the Lord nere when they pray?  
An. To the godly.  
Qy. To whom is he farr off?  
An. To the wicked, Ver. 29.

The Doctrine of the 16. Chapter.

Question.

Who is the guide of the tongue?  
An. The Lord: for without him we are not able to speake a good word, Ver. 1.  
Qy. What is the greatest damage to men?  
An. Selfe-conceit.  
Qy. Wherewith?  
An. In that men beleve their wayes cleane, when they are not.  
Qy. But who disproveth them?  
An. The wisdom of the Lord, that trieth the spirit, Ver. 2.  
Qy. Are all things created for the glory of God?  
An. All things.  
Qy. What, the wicked?  
An. Yea, the wicked, that in their destruction he may be glorified, Ver. 4.  
Qy. What is a signe our sins are forgiven?  
An. An upright life after repentance, Ver. 5.  
Qy. How ought a King to speake?  
An. With divine lips.  
Qy. How is that?  
An. He must neither profane nor transgresse in judgement, Ver. 10.  
Qy. What followeth of that?  
An. His throne shall be established, Ver. 13.  
Qy. Who

*Qy. What follows of this ?*

*An. His throne shall be established, Ver. 12.*

*Qy. What is the wrath of a King ?*

*An. The messenger of death.*

*Qy. What is his favour ?*

*An. Life, or like a cloud of the latter raine, Ver. 14, 15.*

*Qy. What is a forerunner to destruction ?*

*An. Pride, Ver. 18.*

*Qy. To what is understanding compared ?*

*An. To a well-spring of life.*

*Qy. Why ?*

*An. Because it overfloweth with all sweetnesse*

*of discipline, Ver. 22.*

*Q. To what are the lips of an evil man compared*

*An. To consuming fire.*

*Qy. And why ?*

*An. Because he destroyes himselfe and others,*

*Ver. 27.*

*Qy. Who seeth division among men ?*

*An. A tale-bearer, Ver. 17.*

*Qy. What is vertuous old age ?*

*An. A Crowne of glory, Ver. 31.*

*Qy. Who is the most valiant ?*

*An. Not he that vanquisheth a Citie, but he that*

*bridles his owne fury, Ver. 32.*

*Q. Is there any chance or fortune in wars allions ?*

*An. There is not.*

*Qy. How prove you this ?*

*An. The disposing of lots is of God, Ver. 33.*

### The Doctrine of the 17. Chapter.

*Question.*

*D. Do not high words besetme a foole ?*

*An. No.*

*Qy. What doth much leste besetme a Prince ?*

*An. A lying tongue.*

*Qy. What is the vertue of honesty ?*

*An. Like the vertue of a precious stone.*

*Qy. How is that ?*

*An. As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people, Ver. 8.*

*Qy. What is the nature of most Printes ?*

*An. They will not be reproved.*

*Qy. But what if they be ?*

*An. They will bee offended with him that doth it, Ver. 9.*

*Qy. What is a sharpe word to a good nature ?*

*An. More than a hundred stripes to a perverse foole, Ver. 10.*

*Qy. Is a foole in his folly to be shunned ?*

*An. Yea, even as much as a Bear robbed of her whelpes, Ver. 12.*

*Qy. From whom shall evil never depart ?*

*An. From him that rewardeth evil for good, Ver. 13.*

*Qy. May we justifie the wicked ?*

*An. No.*

*Qy. May we condonne the just ?*

*An. Neither.*

*Qy. And why so ?*

*An. Because to doe either is an abomination before the Lord, Ver. 15.*

*Qy. What good doth a foole get by his wealth ?*

*An. Nothing if he seeke not wisdom.*

*Qy. How is a friend knowne ?*

*An. By his good will at all times, Ver. 17.*

*Qy. When is a foole counted wise ?*

*An. When he holdeth his peace, Ver. 23.*

### The Doctrine of the 18. Chapter.

*Question.*

*Is there any defect in wisdom ?*

*An. No : it is like deepe waters, or the well-spring of a flowing river, that is never empty, Ver. 4.*

*Qy. How is the foole censured ?*

*An. By his owne lips, Ver. 7.*

*Qy. Who is the foolishest kin was ?*

*An. To him that is a great wasler, Ver. 9.*

*Qy. How ?*

*An. As the one gets nothing, so the other spends all, and both their lives end in poverty.*

*Qy. What is the meane to rise to honour ?*

*An. Humility, Ver. 12.*

*Qy. What procureth audience before high persons ?*

*An. Gifts, Ver. 16.*

*Qy. What gives us the power of the tongue ?*

*An. Death or life.*

*Qy. How doe the words of rich and poore differ ?*

*An. The one speaketh roughly, as depending on his wealth ; the other meekly, as fearing his poverty, Ver. 23. and chap. 10. 15.*

### The Doctrine of the 19. Chapter.

*Question.*

*Why followeth rashness ?*

*An. Sinne, Ver. 3.*

*Qy. Who gathers many friends ?*

*An. He that is rich.*

*Qy. Who is destitute of comfort ?*

*An. He that is poore, Ver. 4, 7.*

*Qy. Who shall not escape unpunished ?*

*An. A false witnesse.*

*Qy. Who is he that shall perish ?*

*An. A teller of lies, Ver. 9.*

*Qy. What is it to deferre anger, and to pass over offences with a charitable minde ?*

*An. Discretion in the soul, and glory to God, Ver. 11.*

*Qy. What is the Kings wrath compared unto ?*

*An. The roaring of a Lyon.*

*Qy. To what his favour ?*

*An. To the morning dew, Ver. 12.*

*Qy. Of whence have we riches ?*

*An. By inheritance from the world.*

*Qy. But of whence a vertuous wife ?*

*An. From the hands of the Lord, Ver. 14.*

*Qy. Wholdest thou be Lord ?*

*An. He that hath mercy upon the poore, and he will be his recompence, Ver. 17.*

*Qy. Who is better than a rich liar ?*

*An. A poore man that is true, Ver. 22.*

*Qy. How are the simple and ignorant admonished ?*

*An. By the judgement of the scornfull, Ver. 25.*

### The Doctrine of the 20. Chapter.

*Question.*

*Why must we beware of much wine ?*

*An. Because wine-bibbers are scoffers, and apt to quarrell, Ver. 1.*

*Qy. Is it a disgrace to cease from strife ?*

*An. No, but an honour.*

*Qy. How ?*

*An. Because every foole will be meddling, Ver. 3.*

*Qy. Why will not the foolish plow ?*

*An. Because it is winter.*

*Qy. Why*



*Q. What shall be therefore doe in Summer ?*

*An. Hedge, ver. 4.*

*Q. What is the fruit of a religious Magistrate ?*

*An. The ruine of sin: Hee scattereth away all evil with his eyes, Ver. 8.*

*Q. What doth drunkenness cause ?*

*An. Poverty.*

*Q. What doth watchfulness bring ?*

*An. Plenty of bread, ver. 13.*

*Q. How seemes the lord of deceit ?*

*An. Sweet at the first.*

*Q. How afterward ?*

*An. Like gravell in the mouth, ver. 17.*

### The Doctrine of the 21. Chapter.

Question.

*W. Ho is highest in authority under God ?*

*An. The King.*

*Q. May he doe all things: then as pleaseth him ?*

*An. No: no otherwise then God hath appointed.*

*Q. Why so ?*

*An. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.*

*Q. Is not the company of a contentious woman irksome ?*

*An. Yes, and it is better to dwell in a corner of the house top, then with such a one in a wide Palace, ver. 9. 10.*

*Q. Who shall cry and not be heard ?*

*An. He that stoppeth his cares at the crying of the poore, ver. 13.*

*Q. What is it to wander out of the way of knowledge ?*

*An. All one, as to remain among the dead, ver. 16.*

*Q. Which is better, Wisdome, or Strength ?*

*An. Wisdome.*

*Q. How prove you that ?*

*An. Because wisdome overthroweth the confidence of the mighty, ver. 22.*

*Q. Doth God accept the prayers of the wicked ?*

*An. No, their sacrifices are an abomination to him, ver. 27.*

*Q. May any thing prevaile against the Decree of the Lord ?*

*An. No, neither Wisdome, Understanding, nor Counsell, ver. 30.*

### The Doctrine of the 22. Chapter.

Question.

*W. What is the estimation of a good name ?*

*An. More worth then riches, ver. 1.*

*Q. Why must we flye the path of the froward ?*

*An. Because their way is full of thornes and snares, ver. 5.*

*Q. When we see a plague hang over us for our offences, what must we doe ?*

*An. Hide our selves under the shadow of Gods mercy, by calling upon his Name.*

*Q. But what doe the foolish do at such a time ?*

*An. Go on still without repentance, and are punished, Ver. 3.*

*Q. To make children prove veruous old men, what shall we doe ?*

*An. Instruct them therein in their youth, ver. 9.*

*Q. Why is borrowing gracious ?*

*An. Because the borrower is servant to the lender, ver. 7.*

*Q. Who kindles strife ?*

*An. The scorner.*

*Q. How must we quench it ?*

*An. By casting out the scorner, ver. 10.*

*Q. Whose familiarity ought Princes to use ?*

*An. Such as are pure of heart, ver. 11.*

*Q. What vertue specially becomes a learner ?*

*An. Humility: Bow downe thine eare, and heare the words of the wife, ver. 17.*

*Q. What will the Lord doe to them that rob the poore ?*

*An. Spoile the foules of them, as they spoile thirs, ver. 22. 23.*

*Q. With whom is it dangerous to converse ?*

*An. With the angry and furious man, ver. 24.*

### The Doctrine of the 23. Chapter.

Question.

*At the Table of Rulers what must we remember ?*

*An. Sobriety, ver. 1. 2. 3.*

*Q. Is it wisdom to labour to be rich ?*

*An. It is not.*

*Q. What is the reason ?*

*An. The inconstancy of riches, that make themselves wings, and flie away like an Eagle toward heaven, ver. 5.*

*Q. What is correction to a child ?*

*An. Deliverance from destruction, ver. 14.*

*Q. Is envie forbidden ?*

*An. Yes, even against sinners.*

*Q. How ?*

*An. Not to vex our selves at their prosperity, nor grieve in that we are not like them, ver. 17.*

*Q. Why ?*

*An. Because they shall be cut downe like grasse, and wither: but our hope shall continue, Pl. 37. 1.*

*Q. Why must we not keep company with Drunkards and Gluttons ?*

*An. Because their life is odious, and their end poverty, ver. 21.*

*Q. What is the comfort of Parents ?*

*An. The spirituall wisdom of their children, v. 24.*

*Q. What part of our body must we dedicate to Wisdome ?*

*An. Our hearts, ver. 26.*

*Q. Why is a whore compared to a deep ditch.*

*An. Because she devoureth the soules of many, ver. 27.*

*Q. To whom is woe, sorrow, wounds, and rednesse of eyes ?*

*An. To them that tarry long at the wine, and seek out mixt wine, ver. 30.*

*Q. What other inconveniences follow drunkennesse ?*

*An. Though it be pleasant at the first, it biteth like a Serpent in the end: it kindleth lust, and makes a man senseless of wrong, ver. 22. 23. 24.*

### The Doctrine of the 24. Chapter.

Question.

*How is warr to be enterprised ?*

*An. Advisedly, and with counsell, ver. 6.*

*Q. When is mans courage tried ?*

*An. In the day of adversity, ver. 10.*

*Q. What must we doe when we see the innocent oppressed ?*

*An. Deliver them.*

*Q. But if we doe not, are we excused to say, we knew it not ?*

C

An. No ;

*An.* No: for God which searcheth the heart sees the contrary, ver. 11, 12.

*Qy.* What danger is he in that rejoiceth at another mans fall?

*An.* To turne the wrath of God from another upon himselfe, ver. 17, 18.

*Qy.* Who is to be abhorred of the whole world?

*An.* He that saith to the wicked, thou art righteous, ver. 24.

*Qy.* Who is to be revered of the whole world?

*An.* He that boldly rebuketh the wicked, ver. 25.

*Qy.* In what state is the field of the fleshfull?

*An.* Over-grown with thornes and nettles, ver. 31.

*Qy.* What instruction receive we thereby?

*An.* To beware of the like sinne.

*Qy.* What are the words of the fleshfull?

*An.* Yet a little sleepe, a little folding of the armes: or, there is a Lion without, &c. that so he may still cherish his lazie humour, ver. 33.

### The Doctrine of the 25. Chapter.

#### Question.

*When* is a Prince a meet vessel for the Lords use?

*An.* When he is purged from vice, and the corruption of lewd counsellours, ver. 3.

*Qy.* What are words spoken in his place compared to?

*An.* Apples of gold set in pictures of silver, ver. 11.

*Qy.* What is a faithfull messenger to him that sendeth him?

*An.* As cold in extremity of heat, ver. 12.

*Qy.* To whom may we liken him that loatheth of false liberality?

*An.* To clouds and wind without raine, making a great shew without any performance, ver. 14.

*Qy.* How must we taste the pleasures of this world?

*An.* As we would honey, moderately, lest wee surfeit, ver. 16.

*Qy.* What is he like unto that beweth false witness against his neighbour?

*An.* An Hammer, a Sword, or a sharp Arrow.

*Qy.* Why?

*An.* Because his words bruise and wound, ver. 18.

*Qy.* What is he like unto that is in the time of trouble?

*An.* A broken tooth, or a sliding foot, ver. 19.

*Qy.* To take a mans garment from him in winter, what is it like?

*An.* Vinegar poured upon Allom, because as the Vinegar dissolveth the Allom, so doth such cruelty undo the needy, ver. 20.

*Qy.* What we hate him that hateth us?

*An.* Notbut give him bread if he be hungry, and drink if he be thirsty: that so by noting our curtesie, his own conscience may reclaim him, ver. 21, 22.

*Qy.* What is he like that cannot bide his owne name?

*An.* A City without walls, subject to any danger, ver. 28.

### The Doctrine of the 26. Chapter.

#### Question.

*It* howe meet for a foole?

*An.* Yes as inconvenient as snow in harvest, ver. 1.

*Qy.* Need we to feare a curse that is cast off?

*An.* No more then the Sparrow doth the Fowler

when she is in her flight, ver. 4.

*Qy.* To whom belongs a spur or a whip?

*An.* To the Horse.

*Qy.* To whom the rod?

*An.* To the foole, ver. 3.

*Qy.* What is it to give honour to a foole?

*An.* Even the same as to hide a Pearle amongst a heape of Stones, ver. 8.

*Qy.* Of whom is there lesse hope then of a foole?

*An.* Of him that is wise in his own conceit, ver. 12.

*Qy.* What is it to meddle in a trouble?

*An.* As much as to take a curb dog by the eares, ver. 17.

*Qy.* What doth the deceitful man in his rage?

*An.* Mischief, and saies it is a jest: like him that is mad, throwing fire-brands abroad, and must be borne withall because he is mad, ver. 18, 19.

*Qy.* What is the reward of them that devise mischief to others?

*An.* To fall into their own pit, and to be crushed with the stone they rowle, ver. 27.

### The Doctrine of the 27. Chapter.

#### Question.

*Of* whom must we be praised?

*An.* Not of our selves, but of others, ver. 2.

*Qy.* What is anger?

*An.* Cruell.

*Qy.* What is envie?

*An.* Not to be stood against, ver. 4.

*Qy.* Why may we not boast of to morrow?

*An.* Because we know not what the successe of the day will be, ver. 1.

*Qy.* What are the wounds of a lover?

*An.* Faithfull.

*Qy.* What are the kisses of an enemy?

*An.* Dangerous, ver. 6.

*Qy.* Who despiseth delicate meats?

*An.* He that is full.

*Qy.* Who thinketh bitter things sweet?

*An.* The hungry foole.

*Qy.* Is the hearty counsel of a friend pleasant?

*An.* Yes, as an oymment of perfume, so doth it rejoyce the heart, ver. 9.

*Qy.* In times of extremity what must we cleave to?

*An.* Rather a neighbour near hand, than a brother far off, ver. 10.

*Qy.* Can a contentious woman be concealed?

*An.* No more than the wind, ver. 16.

*Qy.* Ought not he that attendeth to be recompenced?

*An.* Yes, as he that keepeth the fig-tree shall eat the fruit thereof, ver. 18.

*Qy.* May the eye of a man be satisfied?

*An.* No more than the grave, which is never full, ver. 20.

*Qy.* May a foole be separated from his folly?

*An.* No: not if you biay him in a mortar with a pestle, ver. 22.

*Qy.* What is the duty of a Pastor?

*An.* To know the state of his flocke, and to bee watchfull over them, ver. 23.

### The Doctrine of the 28. Chapter.

#### Question.

*What* is the error of a guilty conscience?

*An.* To sleepe, though no man pursue.

*Qy.* 28-11

*Q. What is the security of innocency?*

*A. To be confident as a Lion, ver. 1.*

*Q. What causeth the change of many Princes?*

*A. The transgression of the Land, ver. 2.*

*Q. For whom doth the sower gather his wealth?*

*A. Not for himselfe, but for some other that will use it better, ver. 3.*

*Q. Who shall obtaine mercy?*

*A. He that confesseth his sins.*

*Q. Who no?*

*A. He that hideth his offences, ver. 13.*

*Q. Is it good to sit a wicked Ruler over the people?*

*A. No: for he will behave himselfe like a roaring Lion, or hungry Beare, ver. 15.*

*Q. Shall goods evil gotten prosper?*

*A. They shall vanish, ver. 20. & chap. 21. 21.*

*Q. Shall a man that reluketh find favour with the ruler?*

*A. Yes, in the end, more than he that flatters him, ver. 22.*

*Q. What is he that robbeth father or mother?*

*A. Beside a thiefe, a destroyer, ver. 24.*

*The Doctrine of the 29 Chapter.*

*Question.*

*Q. What is it to stand against correction?*

*A. Obstinacy, disease incurable, ver. 1.*

*Q. What cometh by the authority of the righteous?*

*A. Joy and comfort.*

*Q. What when the wicked rule?*

*A. Sorrow and sighing, ver. 2.*

*Q. How is a kingdom preserved?*

*A. When the Magistrates are just.*

*Q. How is it brought to ruine?*

*A. When the Magistrates take bribes, ver. 4.*

*Q. What is the end of slavery?*

*A. Deceit, ver. 5.*

*Q. How is the foole knowne?*

*A. By his lavish speech; hee poureth forth his minde at once.*

*Q. How is a wise man known?*

*A. By his taciturnity: he will not speake but on occasion, ver. 11.*

*Q. How doth wickednesse increase?*

*A. W. With the number of them that commit wickednesse, ver. 16.*

*Q. What doth too much lenity?*

*A. Make a servant presume to be as a son, ver. 22.*

*The Doctrine of the 30. Chapter.*

*Question.*

*Q. What is the danger wealth may fall into?*

*A. Theft.*

*Q. What is the danger wealth may fall into?*

*A. Forgetfulness of God.*

*Q. What state of life must we then pray for?*

*A. A competent: neither too much, nor too little, ver. 8. 9.*

*Q. What kind of people are shife, whose teeth are as swords, and whose jawes are as knives, to eat up the poore?*

*A. Vipers and Extortioners, ver. 14.*

*Q. Which are the foure things that are never satisfied?*

*A. The grave, the barren wombe, the earth for*

*water, and the fire for fowell, ver. 14.*

*Q. What are the three things that are hid, and the fourth that cannot be known?*

*A. The way of an Eagle in the aire, the path of a Serpent over a Rocke, the course of a Ship in the Sea, and the heart of a man with a maid, ver. 19.*

*Q. Which are the foure things that commonly follow the fite whereunto they are called?*

*A. A servant put in authority, a foole at a banquet, a hatefull woman married, and an handmaid the heire of her mistresse, ver. 22. 23.*

*Q. Which are the foure small creatures that give check to men for wisdom?*

*A. The Pismire, that prepareth meat in Summer against Winter: the Coney, that builds her house in the rocke: the Grasshopper, that observes order, yet hath no Ruler: and the spider, that takes hold in Kings Palaces, ver. 25. 26. 27. 28.*

*The Doctrine of the 31. Chapter.*

*Question.*

*W. What learn you in this Chapter?*

*A. To be chaste and temperate, ver. 3.*

*Q. Chaste, as how?*

*A. In these words: Give not thy strength to women.*

*Q. Temperate, as how?*

*A. To refrain from drinking of wine, ver. 4.*

*Q. What learn you else?*

*A. How to know a vertuous woman.*

*Q. How is a vertuous woman known?*

*A. By her painfullnesse: Shee seeketh wooll and flaxe, and labourth cheerfully, V. 13. By her watchfulness: Shee will rise while it is yet night, V. 14. By her providence: With the fruit of her hand shee planteth a Vineyard, ver. 15. By her charity: Shee stretcheth out her hand to the poore, ver. 20. And by her faith: in the latter day thee shall rejoice, ver. 25.*

*Q. How should a man make choice of a woman?*

*A. Not by favour: it is deceitfull: nor by beauty: it is vaine: but by the fear of the Lord, which endures for ever.*

**ECCLESIASTES, or the  
P R E A C H E R.**

*Question.*

*W. Who writ this Book?*

*A. Solomon.*

*Q. Why is it called by the name of the P R E A C H E R?*

*A. Because Solomon, by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessings.*

**Chap. 1.**

*Question.*

*W. What are the pleasures of this life?*

*A. Vanity of vanities, ver. 2.*

*Q. Is there anything under heaven, a man may say, as a high tree before?*

*An.* Nothing, ver. 10.  
*Qy.* Is wisdom also vanity?  
*An.* Yes, and vexation of spirit, ver. 17.  
*Qy.* What wisdom doth he mean?  
*An.* State policy, or skill of profane arts and sciences.

## Chap. 2.

Question.

*Wherein then consisteth happiness? in mirth and joy?*

*An.* No, ver. 2.  
*Qy.* In banquetting?  
*An.* No, ver. 3.  
*Qy.* In sumptuous building?  
*An.* No, ver. 4.  
*Qy.* In gold and silver?  
*An.* No, ver. 5.  
*Qy.* In multitude of servants?  
*An.* No, ver. 8.  
*Qy.* In authority?  
*An.* No, ver. 9.  
*Qy.* What is the reason?  
*An.* Because they are transitory, and leave behind them vexation of spirit, ver. 11.  
*Qy.* Wherein is the fool and wise man alike?  
*An.* In death, ver. 16.  
*Qy.* What are the days of man?  
*An.* Travaille and sorrow, ver. 23.  
*Qy.* What ought to be desired in the world?  
*An.* That spirituall joy, which is the gift of God.

## CHAP. 3.

Question.

*What is here let down?*  
*An.* The mutability of time.  
*Qy.* What learnest thou by this?  
*An.* First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as wee would, from the 1. to the 8. Thirdly, to cull out a season for our actions.  
*Qy.* Why can we have nothing but by painful travail?  
*An.* Because thereby the Lord will humble us, ver. 4.  
*Qy.* Are the conditions of men and beasts alike?  
*An.* Yes, as touching the death of their bodies, ver. 19.  
*Qy.* How do they differ?  
*An.* The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liveth eternally.  
*Qy.* How? both body and soule?  
*An.* Yes, after the resurrection of the flesh.

## CHAP. 4.

Question.

*How doth he further prove vexation of spirit?*  
*An.* In that the innocents are still oppressed, and none comforteth them, ver. 1.  
*Qy.* How is a poor man preferred before a King?  
*An.* By wisdom, ver. 13.

*Qy.* What is the bond of friendship?  
*An.* Society.  
*Qy.* What is the benefit of society?  
*An.* Mutual comfort, and helpe one man to another, ver. 10-11-12.

## CHAP. 5.

Question.

*IN speaking to God what must we avoid?*  
*An.* Temerity, and multitude of words, ver. 1.  
*Qy.* Who seeth the oppression of the poor?  
*An.* The Lord.  
*Qy.* Who shall redresse them?  
*An.* He that sees them, ver. 8.  
*Qy.* What learnest thou by this?  
*An.* Not to be astonished at the malice of the world, since our revenger lives.  
*Qy.* How is the desire of the covetous?  
*An.* Insatiable, ver. 10.  
*Qy.* For what is the night appointed?  
*An.* For rest unto all creatures.  
*Qy.* How rests the covetous man?  
*An.* Vexquently.  
*Qy.* How rests the poor labourer?  
*An.* His sleep is sweet unto him, ver. 12.  
*Qy.* Can riches doe the owners hurt?  
*An.* They can, and doe.  
*Qy.* How?  
*An.* By the abusing, or not using of them.  
*Qy.* What doth the worldling labour for?  
*An.* Oft-times for nothing but the wind.  
*Qy.* When doth wealth prove a blessing?  
*An.* When God that gives it, gives also a heart to enjoy it.

## CHAP. 6.

Question.

*How is the rich man miserable?*  
*An.* In that God hath given him much treasure and wealth, and he wanteth power to enjoy it, ver. 2.  
*Qy.* How cometh that to passe?  
*An.* Either by parsimony, sloth, or sudden death.

## CHAP. 7.

Question.

*Why is the day of death better then the day of birth?*  
*An.* Because our birth is the entrance to sorrow and affliction: and our death a gate to joy and happiness, ver. 2.  
*Qy.* Why is it better to goe to the house of mourning then to the house of laughter?  
*An.* Because in the house of mourning we shall behold the judgements of God, and thereby learn to amend our lives, ver. 4.  
*Qy.* Why is it better to heare the reuke of a wise man then the song of a fool?  
*An.* Because the one is instruction, the other losse of time.  
*Qy.* What is the perverisance of the world?  
*An.* That the just sometimes perish, and the wicked man continueth long in his malice, ver. 17.

Qy. Where

# ECCLESIASTES.

# The song of SOLOMON. 35

*Q. When we are admonished to leave wickedness, what must we do?*

*A. Come at the first call, vers. 12.*

## Chap. 8.

### Question.

*What hath a Tyrant hurt?*

*A. Himselfe as well as others, ver. 9.*

*Q. Dost God punish sinners?*

*A. Yes.*

*Q. Wherefore?*

*A. To their great judgement.*

*Q. Dost God afflict the righteous?*

*A. Yes.*

*Q. Wherefore?*

*A. For their tryall, and to their greater comfort, Ver. 12, 13, 14.*

## Chap. 9.

### Question.

*Do prosperity and adversity teach us whom God loveth, and whom he hateth?*

*A. No.*

*Q. Why?*

*A. Because they happen indifferently both to the righteous and unrighteous, ver. 2.*

*Q. What is the difference then?*

*A. The righteous are assured of Gods favour by faith, so are not the other, ver. 4.*

*Q. What is the opinion of Epicures?*

*A. They had rather be abject and live, than honourable and die; which is meant by the live dog and dead Lion, ver. 4.*

*Q. Why are they of that opinion?*

*A. Because after this life they thought there was no other being.*

*Q. How doth the world deceive her favourites?*

*A. By making them think they are blessed of God when they have wealth and good successe in this life.*

*Q. Are they not then the blessings of God?*

*A. Yes, to them that use them to his glory, and the benefit of the poore; otherwise not.*

## CHAP. 10.

### Question.

*How are the deeds of the wise?*

*A. Discreet.*

*Q. How are the deeds of the fools?*

*A. Rash and absurd, ver. 4.*

*Q. What vanity doth Solomon note in this Chapter?*

*A. That the worthy are displaced, and the unworthy advanced, Ver. 6-7. That the land is miserable, whose Prince wanteth Wisdome, and whose Nobles are given to their owne lusts and pleasures, ver. 16.*

*Q. What treason doth God condemne in a subject against his Prince?*

*A. Not only treason in act, but treason in thought, ver. 20.*

## Chap. 11.

### Question.

*To whom must the rich be liberall?*

*A. To the poore.*

*Q. When?*

*A. In this life, because after death there is no further power.*

*Q. How must they be liberall?*

*A. In dispersing their almes to many.*

*Q. By what example are we taught to be charitable?*

*A. By the cloud, that poverth raine: by the sea, that casteth up her increase by the sun, that casteth out his beames from East to West: all which are not thus servicable and gracious for themselves, but for the benefit of others.*

*Q. How shall the charitable man be rewarded?*

*A. With plenty on earth, and treasure in heaven.*

*Q. If vanity be forbidden, why doth Solomon in the ninth verse of this chapter counsel us to follow the lusts of our owne hearts?*

*A. He doth it in derision (as if he would say) Go to ye worldlings, glue yout selves with all manner of vanity; but remember that one day you shal come to judgement for all, ver. 9.*

## CHAP. 12.

### Question.

*To whom must we dedicate our youth?*

*A. To the Lord.*

*Q. Why?*

*A. Because in age wee shall be more unapeyver.*

*Q. Why shall we be more unapey?*

*A. By reason of the weaknesse of the body, which is set downe in the 3-4-5-6- and 7- verses.*

*Q. Whither returnes the soule in death?*

*A. To him that gave it, ver. 7.*

*Q. What is the maine reason that we should feare God?*

*A. Because he will bring every work and every secret thought to judgement.*

# The Song of SOLOMON.

## CHAP. 1.

### Question.

*What is contained in the Song of Solomon?*

*A. A lively description of the mutuall love between Christ and his Church, under the names of Bride and Bridegroome.*

*Q. Doth it only concerne the Church in generall?*

*A. No, it will hold of every faithfull soule.*

*Q. To whom doth the faithfull soule compare her Bridegroom Christ Jesus in this first Chapter?*

*A. To the favour of sweet oymment, because of his gracious benefits towards her, ver. 2. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of Myrthe, because of his holiness, ver. 13. To the grapes of Esgei, for his saving health, ver. 14.*

*Q. Can the soule approach near unto Christ of her owne accord?*

*An.* No: not except she be drawne; that is, incited by his holy Spirit, ver. 14.

## CHAP. 3.

## Question.

*What doth the Church desire to rest?*

*An.* Under the shadow of Christ.

*Qy.* With what shall she be fed?

*An.* With the fruit of his doctrine, ver. 1.

*Qy.* To whom doth Christ compare his Church?

*An.* To a Rose, and a Lilly among thornes.

*Qy.* Why?

*An.* First, for her beauty and pleasure. Secondly, for her excellency above all other things, in that all other things, in respect of her, are but as thornes, ver. 2.

*Qy.* How doth she figure the coming of Christ?

*An.* Under the name of a Rose, or young Hart, looking through the grates of a window.

*Qy.* What is understood by that?

*An.* The divinity of Christ, shining through his humanity, ver. 9.

*Qy.* Cannot he then be perfectly known in this life?

*An.* No: no more then one that stands behinde a grate, can be wholly or perfectly seen to our bodily eyes.

*Qy.* What did Christ after he came?

*An.* Called to his beloved Church, ver. 10.

*Qy.* Did she appeare at his calling?

*An.* No: he hid her selfe in the holes of the Rockes, ver. 14.

*Qy.* Why did she so?

*An.* Because of her faine.

*Qy.* How did he comfort her?

*An.* By telling her the Winter was past, that is, sin was killed; and the chearfull Spring appeared, that is, grace and salvation was come, ver. 11-12.

*Qy.* What is the Church compared unto?

*An.* To a Dove.

*Qy.* Why?

*An.* Because of her meeknesse, ver. 14.

*Qy.* What are the enemies of the Church compared unto?

*An.* To Foxes.

*Qy.* Why?

*An.* Because of their malice and craft, ver. 15.

## CHAP. 3.

## Question.

*What is the desire of the Church?*

*An.* To be joyned inseparably with Christ, ver. 4.

*Qy.* How doth she thinke to satisfie her desire?

*An.* By seeking after him.

*Qy.* Why?

*An.* At all times, and in all places; but especially in the time of trouble and persecution, ver. 12.

*Qy.* Will he heare her?

*An.* Yes, and deliver her, making her rise out of the wildernesse of affliction, like a pillar of smoke, perfumed with myrrhe and incense.

*Qy.* How is that?

*An.* Triumphantly.

*Qy.* What will be shewd?

*An.* Shew her his place of rest, the guard set to at and 17, and his crowne of glory, ver. 7-18.

*Qy.* Who be they?

*An.* First, quiet of conscience: Secondly, protection of Angels: thirdly, eternall happiness.

## CHAP. 4.

## Question.

*What doth Christ in this Chapter?*

*An.* Set forth the beauty of his Spouse.

*Qy.* How?

*An.* By comparing her to divers precious and pleasant things.

*Qy.* To what doth he compare her eyes?

*An.* To a paire of Doves eyes, ver. 1.

*Qy.* To what her haire?

*An.* To a flacke of goats looking down Gilad.

*Qy.* To what her teeth?

*An.* To the wooll of shep new walsh, ver. 2.

*Qy.* To what her lips?

*An.* To a thread of Scarlet, or the dropping of the honey-combe, ver. 11.

*Qy.* To what her necke?

*An.* To the tower of David, ver. 4.

*Qy.* To what her breasts?

*An.* To two young Rocks seedling among the Lilies, ver. 5.

*Qy.* To what her love?

*An.* To the pleasures of wine, or the savour of sweet spices, ver. 10.

*Qy.* To what her whole body?

*An.* To a garden planted with Pomegranates, Spikenard, Calamus, Cinnamon, Myrrhe, and other chiefe spices, ver. 12-13-14.

*Qy.* What must we understand by Doves eyes?

*An.* Eyes single and chaste.

*Qy.* What by the flacke of Goats?

*An.* The multitude of the faithfull, spread abroad and scattered as Goats on Mountaines.

*Qy.* What by teeth like a flacke of sheep?

*An.* Equality or likeness of Saints one to another.

*Qy.* What by lips like Scarlet thread, or dropping of honey-combe?

*An.* Words no lesse pure and comely than sweet.

*Qy.* What by her two breasts like two young Rocks?

*An.* The two Testaments, by whose milke the Church nourisheth her children.

*Qy.* The Church, or the soules of the faithfull, compared to a Garden, what doth she?

*An.* Call upon her Bridegroom, Christ Jesus to be unto her a fontaine of living water, and breath upon her with the breath of his holy Spirit, that she may fructifie.

*Qy.* In what?

*An.* In love and true obedience.

*Qy.* Why is the Church of Christ compared unto these earthly perfections?

*An.* Because of our weak capacity, that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his Election.

## CHAP. 5.

## Question.

*What doth Christ in this fifth Chapter?*

*An.* Call the faithfull to a banquet of Spice, Honey, Milke, and Wine.

*Qy.* What is signified thereby?

*An.*



*Q.* His bounty, in heaping his graces upon the faithful, ver. 2.

*Q.* Are we ready to come when he calls?

*A.* No, sleep, that is, the care of this world, detains us, ver. 2.

*Q.* Oath he then straight forsake us?

*A.* No: he stands without calling still, till his locks be wet with the dew of the night.

*Q.* What understand you by that?

*A.* The long patience of the Lord towards sinners, ver. 3.

*Q.* But if we abuse that patience, what shall befall us?

*A.* We shall seek the Lord, and he will not be found, ver. 6.

*Q.* In his absence what success have we?

*A.* We fall into the hands of cruel watchmen.

*Q.* Who be they?

*A.* False teachers.

*Q.* How do they handle us?

*A.* Wound our consciences with mens traditions, ver. 7.

*Q.* What marks doth the Church deliver of Christ so find him out?

*A.* She says his head is of gold, ver. 11. His eyes are like Doves, ver. 12. His cheeks are as beds of Spices, and sweet flowers, ver. 13. His lips like Lillies dropping with Myrrhe, ver. 13.

His hands as rings of gold set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphires, ver. 14. His legs as Pillars of Marble set upon sockets of gold, ver. 15. His countenance as Libanon, ver. 15. His mouth as sweet things, ver. 16.

*Q.* What is signified by these comparisons?

*A.* The infinite gifts and graces which the presence of Christ brings to the faithful.

## CHAP. 6.

*Q.* Question.

*How is the Church assured of the love of Christ?*

*A.* By his words.

*Q.* What are they?

*A.* I am my beloveds, and my beloved is mine, ver. 2.

*Q.* How many Churches be there?

*A.* But one true Church, as there is but one Christ, the head thereof.

*Q.* How ought the Church to be afflicted?

*A.* Chastly, and without pollution.

*Q.* How is her aspect?

*A.* Fresh as the morning: faire as the Moone: clear as the Sunne: and terrible as an army with banners, ver. 9.

## CHAP. 7.

*Q.* Question.

*How many are the speciall virtues of the Church?*

*A.* Two: faith, and good works.

*Q.* How are they expressed unto us?

*A.* By the similitude of the Palme-tree, ver. 7.

*Q.* What are the properties of the Palm-tree?

*A.* The leaves are alwaies greene, and the fruit continuall.

*Q.* Apply it.

*A.* As the tree is alwaies greene, and full of fruit: so ought our faith to be flourishing, and our good deeds without ceasing.

## CHAP. 6.

*Q.* Question.

*Of whom will the Church be taught?*

*A.* Of Christ alone, ver. 2.

*Q.* By whom is she upheld?

*A.* By the strength of his hands, ver. 3.

*Q.* In what sort doth she desire Christ to manifest

his love towards her?

*A.* By setting her as a seal upon his heart, and signet upon his arme, ver. 16.

*Q.* What is his love?

*A.* A burning zeal, not to be quenched, ver. 7.

*Q.* How is his jealousy?

*A.* Cruell, like the grave, ver. 9.

*Q.* Wherein is the dwelling of Christ?

*A.* In his Church.

*Q.* How much is he surprised for his presence?

*A.* With a wall and a door.

*Q.* What is under flood by these two things?

*A.* Fidelity and constancy.

## ESAIAH.

*Q.* Question.

*How was Esaiiah descended?*

*A.* From the lineage of Kings.

*Q.* Who was his father?

*A.* Amoz, brother to Azariah King of Juda.

*Q.* How long did he prophesie?

*A.* Threescore and foure yeares: from the time

of Vzziah, to the reigne of Manasseh.

*Q.* Who put him to death?

*A.* Manasseh.

*Q.* Upon how many points doth the doctrine of the Prophet consist?

*A.* Upon three.

*Q.* Which be they?

*A.* Instruction, Reprehension, and Consolation.

*Q.* Instruction how?

*A.* To teach them to know their sins.

*Q.* Reprehension, how?

*A.* To rebuke them for sin.

*Q.* Consolation, how?

*A.* To comfort them upon their repentance.

## CHAP. I.

*Q.* Question.

*What was the first sin Esaiiah reproved?*

*A.* The ingratitude of the Israelites.

*Q.* Wherein stood their ingratitude?

*A.* In forsaking their God, that had nursed and brought them up.

*Q.* How doth he shew their ingratitude?

*A.* By the example of brute beasts: The Ox and the Ass know their masters crib, but Israel forgets his God, ver. 3.

*Q.* What was the second sin Esaiiah reproved?

*A.* Obstinacy, and stubborness of heart.

*Q.* How were the Israelites obstinate?

*A.* In that being plagued, they continued still in their wickedness, ver. 5.

*Q.* What is threatened to such kinde of people?

*A.* Desolation to their Land, and destruction to themselves, ver. 7-8.

*Q<sup>y</sup>. What is the third sin Esaiab reproved ?*

*A<sup>n</sup>. Hypocrisie.*

*Q<sup>y</sup>. Wherein were they Hypocrites ?*

*A<sup>n</sup>. In thinking to please God with the multitude of sacrifices, notwithstanding that they neither had Faith nor Repentance.*

*Q<sup>y</sup>. To pray then, or doe any other service to God without faith and Repentance, how is it accepted ?*

*A<sup>n</sup>. The Lord turns away his face, hides it, and thinks it abominable, Ver. 13. 14. 15.*

*Q<sup>y</sup>. But if we come with a pure heart, how will he deal with us ?*

*A<sup>n</sup>. Though our sins be red as Crimson, he will make them as white as snow, Ver. 18.*

*Q<sup>y</sup>. What was the fourth sin Esaiab reproved ?*

*A<sup>n</sup>. Extortion, their hands were full of blood, their Princes maintained thieves, and delighted in bribes : nor was the widow or fatherless regarded.*

*Q<sup>y</sup>. How did God account them for their offenders ?*

*A<sup>n</sup>. His enemies, Ver. 24.*

*Q<sup>y</sup>. How did he threaten to punish them ?*

*A<sup>n</sup>. By pouring out his vengeance upon them.*

*Q<sup>y</sup>. After what manner ?*

*A<sup>n</sup>. In burning out the dross of their wickedness by the fire of affliction, Ver. 25.*

### Chap. 2. 3. 4.

*Q<sup>y</sup>. Question.*

*I<sup>N</sup> all the threatenings which God pronounceth against the world for sin, what is still remembered ?*

*A<sup>n</sup>. The mercy of his Covenant, that his Church should still be preserved and planted.*

*Q<sup>y</sup>. Where ?*

*A<sup>n</sup>. In Jerusalem first, and after through the whole world, Ver. 3.*

*Q<sup>y</sup>. What learn we by that ?*

*A<sup>n</sup>. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation between God and man by the coming of Christ Jesus.*

*Q<sup>y</sup>. Where doth the Prophet advise us to flourish our selves against the wrath of God ?*

*A<sup>n</sup>. In the cleits of the Rocks.*

*Q<sup>y</sup>. Of what Rocks ?*

*A<sup>n</sup>. The wounds of that living Rock, our Saviour.*

*Q<sup>y</sup>. What was the fifth sin Esaiab reproved ?*

*A<sup>n</sup>. Haughtiness of minde.*

*Q<sup>y</sup>. How was it punished ?*

*A<sup>n</sup>. By being brought low, chap. 3. 13.*

*Q<sup>y</sup>. What was the sixth sin Esaiab reproved ?*

*A<sup>n</sup>. Mens confidence in their riches.*

*Q<sup>y</sup>. How was that punished ?*

*A<sup>n</sup>. They were made poore, chap. 3. 19.*

*Q<sup>y</sup>. Where rests the spoile of the poore ?*

*A<sup>n</sup>. In the houses of the covetous, ch. 3. 24.*

*Q<sup>y</sup>. What other sin doth the Prophet complain of ?*

*A<sup>n</sup>. Impudence : They declared their sin as Sodom, and they hid it not.*

*Q<sup>y</sup>. What doth he denounce against that ?*

*A<sup>n</sup>. Woe unto them that feele, chap. 3. 9.*

*Q<sup>y</sup>. What is the Kingdome of Christ to believers ?*

*A<sup>n</sup>. A Sanctuary.*

*Q<sup>y</sup>. At how ?*

*A<sup>n</sup>. In the day time a shadow from the heat, and a covert from stormes of all afflictions whatsoever, ch. 4. 6.*

*Q<sup>y</sup>. What was the seventh sin Esaiab reproved ?*

*A<sup>n</sup>. The price of women.*

*Q<sup>y</sup>. Wherein did their pride consist ?*

*A<sup>n</sup>. In their looks, in their gait, and their cloathing.*

*Q<sup>y</sup>. How were their looks ?*

*A<sup>n</sup>. Haughty.*

*Q<sup>y</sup>. How was their gait ?*

*A<sup>n</sup>. Mingling, and making a tinkling with their feet, chap. 3. 19.*

*Q<sup>y</sup>. How was their attire ?*

*A<sup>n</sup>. Too costly and, stinkinate, using perfumes, bracelets, earrings, curlings, and such like, more than was needfull.*

*Q<sup>y</sup>. How did God punish them ?*

*A<sup>n</sup>. He turned their sweet favours into stinkes, their neat array into sack-cloth and rags, their pride of haire into baldnesse, and their beauty into burning, ch. 3. 24.*

*Q<sup>y</sup>. Doth God hold the husbands of such women excused ?*

*A<sup>n</sup>. No : he lets them fall by the sword, takes away the wife and the strong from amongst them, and sets fooles and stinkinate persons to rule the Land, ch. 3. 25.*

### Chap. 5. to 7.

*Q<sup>y</sup>. Question.*

*What doth Esaiab compare the house of the Jews unto ?*

*A<sup>n</sup>. To a Vine-yard.*

*Q<sup>y</sup>. Who planted it ?*

*A<sup>n</sup>. God.*

*Q<sup>y</sup>. With what ?*

*A<sup>n</sup>. With the best plants.*

*Q<sup>y</sup>. What fruits brought it forth ?*

*A<sup>n</sup>. Wilde grapes.*

*Q<sup>y</sup>. What did the Lord do to it then ?*

*A<sup>n</sup>. He pulled down the hedge, and laid it waste, chap. 5. 1. 2. 3.*

*Q<sup>y</sup>. Apply this to the present times.*

*A<sup>n</sup>. England may be said to be the Vine-yard of the Lord, the inhabitants his Vine, which he hath a long time cherished and defended ; but if he find we bring forth wilde grapes for good grapes, deeds of corruption for deeds of sanctity, he will suffer us to be troden downe and destroyed.*

*Q<sup>y</sup>. Against how many sorts of men doth Esaiab pronounce a woe in this Chapter ?*

*A<sup>n</sup>. Against five.*

*Q<sup>y</sup>. Which are the first ?*

*A<sup>n</sup>. Extortioners : Woe unto them that joyne house to house, and land to land, chap. 5. 8.*

*Q<sup>y</sup>. Which are the second ?*

*A<sup>n</sup>. Drunkards : Woe unto them that rise early to drinke Wine, and to them that continue until night, chap. 5. 11.*

*Q<sup>y</sup>. Which are the third ?*

*A<sup>n</sup>. Inticers to vanity : Woe unto them that draw inquiry with cords of vanity, and sin as with cart-rop, ch. 5. 18.*

*Q<sup>y</sup>. Which are the fourth ?*

*A<sup>n</sup>. Perverters of truth : Woe unto them that speake good of evill, and evill of good ; which put darknesse for light, and light for darknesse, ch. 5. 20.*

*Q<sup>y</sup>. Which are the fifth ?*

*A<sup>n</sup>. Arrogant contentners of government : Woe unto them that are wise in their owne conceits, chap. 5. 21.*

*Q<sup>y</sup>. How shall it be with those men ?*

*A<sup>n</sup>. Their rock shall be as rottennesse, and their beds as dust, chap. 5. 24.*

*Q<sup>y</sup>. What else ?*

*A<sup>n</sup>. The Lord will make a signe to a strange Nation,*

Nations, that shall come suddenly upon them, and destroy them, chap. 5. 26.

**Qy.** How is a messenger of God prepared for his office?

**An.** By the taking away of his iniquity, and the purging of his sin, chap. 6. 7.

## Chap. 7. to 31.

**Question.**

**D**id Eſaiah prophesie of Christ?

**An.** Yes.

**Qy.** How?

**An.** That he should be borne of a Virgin, and be a stumbling block to many of the Jewes, chapter 7. 14. & 8. 13.

**Qy.** What should his name be?

**An.** Immanuel.

**Qy.** What doth that signifie?

**An.** God with us: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

**Qy.** Why did God send Christ the Messiah?

**An.** First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

**Qy.** How doth the Prophet expresse Christ and his kingdom?

**An.** By a branch.

**Qy.** Why by this word Branch?

**An.** Because as a Branch out of a dead root, hee sprang up out of the royall stocke of Judah almost dead, into a Kingdom that shall flourish eternally.

**Qy.** Whom did God make his instruments for the punishment of the Israelites?

**An.** The Assyrians and Egyptians.

**Qy.** How did they use their authority?

**An.** To their owne glory.

**Qy.** What was their reward?

**An.** He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chap. 10. 17.

**Qy.** What was that light?

**An.** Christ, the perpetuall Peace-maker, chapter 11. 6. 7. 8.

**Qy.** Who was the King that destroyed the Assyrians?

**An.** The Medes and Persians, ch. 13. 17.

**Qy.** How did God punish the Israelites?

**An.** As his children, to chastise them, ch. 13. 14.

**Qy.** How on the Assyrians and others?

**An.** As his enemies, quite to destroy them, chap. 13. 19.

**Qy.** Against how many Kingdomes did Eſaiah prophesie?

**An.** Against eight.

**Qy.** Which be they?

**An.** The Kingdome of the Egyptians, chap. 19. the Kingdome of the Chaldees, chap. 21. the Kingdomes of Tyre and Zidon: the Kingdome of the Assyrians, chap. 10. 16. the Kingdome of the Iralites, ch. 23. the Kingdome of the Arabians, chap. 23. and the Kingdome of the Devill, ch. 27.

**Qy.** In which of these Kingdomes did God still reserve a small number to himselfe?

**An.** In the Kingdome of the Hebrewes.

**Qy.** Did God plague the destroyers of his people?

**An.** He did.

**Qy.** What may we learn by that?

**An.** That though God, father-like, chastise his children, hee will not suffer any to tyrannize over them.

**Qy.** Did God send the Assyrians and the Egyptian

ans to oppress his people?

**An.** He suffered them to be led by their own covetousnes, & ambition, & accordingly rewards them.

**Qy.** What is the impious resolution of the picture?

**An.** Let us eat and drinke, for to morrow wee shall dye.

**Qy.** What is the punishment of it?

**An.** He shall not be purged from them till they die, chap. 23. 14.

**Qy.** Doe the righteous praise God for his judgments?

**An.** They doe.

**Qy.** What is the reason?

**An.** Because they are faithfullnesse and truth, and because of the sweet end that God workes from them, ch. 15. 4. 8.

**Qy.** Were the people some instructed in the word of God?

**An.** Not but with much adoe, and often repeating precept upon precept, and line upon line, ch. 28. 13.

**Qy.** What was the reason?

**An.** Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

**Qy.** How were they covered in life?

**An.** By professing God with their lips, and denying him in their hearts, ch. 9. 13. 15.

**Qy.** What was the punishment assigned unto them for that?

**An.** Their Prophets were blinde, and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

**Qy.** What is the doctrine we learne thereby?

**An.** That the Preachers can neither teach, nor the hearers understand, except God open the mouth of the one, and prepare the heart of the other.

**Qy.** How doth God punish sinners in this life?

**An.** With the bread of adversity, and the water of affliction, chap. 30. 30.

**Qy.** But if they repent how are they rewarded?

**An.** With great plenty.

**Qy.** What is the punishment of the wicked after this life?

**An.** The torments of hell.

**Qy.** Is there any mention made of hell in the book of Eſaiah?

**An.** Yes.

**Qy.** Where?

**An.** In the 30. chapter and 33. ver.

**Qy.** Reverse the description.

**An.** Prophet is prepared of old, even for the King: it is deep and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimstone, doth kindle it.

## Chap. 31. to 45.

**Question.**

**W**hen we trust in the Lord, how will he defend us?

**An.** As the Lion doth his prey, chap. 31. 4.

**Qy.** But if we forsake him, and seek help of others, what shall become of us?

**An.** Both the helper, and the helped shall perish, chap. 31. 5.

**Qy.** What shall their habitation be made?

**An.** A hold for Dragons, and a Court for Ostriches, chap. 34. 13.

**Qy.** What sinners shall be yeld?

**An.** Thornes, nettles, and chaffes.

**Qy.** But what shall be the habitation of such as depend upon Christ?

**An.** Flow.

**Q.** Flourishing and full of joy : there shall neither Lyon, nor any other beast come neare it, ch. 45. 2-8. the weak shall be made strong, ch. 35. 4. the blinde shall see, the deaf shall heare, ch. 35. 5. the lame shall leap, the dumb shall speak, ch. 35. 6.

**Q.** Who doth Isaiah prophesie should prepare the way of Christ ?

**A.** John Baptiste, chap. 40. 3.

**Q.** Where should he proclaim his message ?

**A.** In the wilderness.

**Q.** What should his deliverance be ?

**A.** To have all lets removed, chap. 30. 4.

**Q.** May the essence of God be comprehended under any forme ?

**A.** No, no more then the waters can be held in a manshit, heaven measured with a span, the dust of the earth numbered, or the mountaines weighed, chap. 40. 12.

**Q.** What is the earth in his sight ?

**A.** As a little dust.

**Q.** What the Nations of the earth ?

**A.** As a droppe of water, or as Grasshoppers, chap. 40. 15-23.

**Q.** But what are they whom the Lord exalteth ?

**A.** As a threshing instrument, able to bruise mountaines to powder ; or as a whirlwind to scatter hills like chaff, chap. 41. 15-16.

**Q.** How doth Isaiah teach the people to abhorre Idolatry ?

**A.** By describing unto them the power of God, and the wickednesse of Idols, chap. 11. 22-23.

**Q.** Declare the difference.

**A.** God is a living essence, Idols dead metall.

God is without beginning,

Idols are made by mens hands.

God can doe all things,

Idols nothing.

God knoweth all things,

Idols nothing.

**Q.** What comfort have the faithfull in distress ?

**A.** To thinke they have a God that is able, willing, and hath promised to deliver them, ch. 43.

## CHAP 45. to 55.

### Question.

**B**y whom did God promise deliverance to his people, from the captivity of Babilon ?

**A.** By Cyrus King of Persia.

**Q.** What was Cyrus ?

**A.** A heathen Prince.

**Q.** Did he not know God ?

**A.** Yes, by a certain particular knowledge of his power, but not to worship him aright, ch. 45. 14.

**Q.** How many yeares did Isaiah prophesie of this deliverance before it came to passe ?

**A.** An hundred yeares.

**Q.** Why did God chuse an heathen Prince to deliver his people ?

**A.** The more to expresse his love and power : for the unlikelier the means, the greater cause had the Israelites to glorifie him.

**Q.** Were not the Israelites Gods instruments for the punishment of his people ?

**A.** Yes.

**Q.** Why then is he so much offended with them for using it ?

**A.** Because in executing his judgements, they showed no mercy, and waxed proud by their victory, chap. 47. 6-7.

**Q.** What was the cause of Israels captivity ?

**A.** Their transgressions.

**Q.** What is the cause of their deliverance ?

**A.** The covenant of Gods mercy, chap. 50. 1.

**Q.** Of what continuance is Gods mercy ?

**A.** For ever : The heavens shall vanish like smoke, and the earth waste old like a garment, but the salvation of the Lord shall not be abolished, chap. 51. 6.

**Q.** Of what continuance are his judgements ?

**A.** But for a time : Can a woman forget the child of her wombe ? if she could, yet the Lord will not forget his, chap. 49. 15. ch. 51. 12. & ch. 54. 8.

**Q.** To whom then must the afflicted fly ?

**A.** To God.

**Q.** How will he establish them ?

**A.** In glory, their foundation shall be of precious stones, chap. 54. 11. In peace they shall be farre from oppression, ch. 54. 14. In strength, whose ever shall gather himself against them shall fall, ch. 56. 1.

**Q.** How did the Prophet Isaiah prophesie of Christ ?

**A.** Plainly : as an eye-witnesse, not as a Prophet.

**Q.** Wherein ?

**A.** Of his birth by the blessed Virgin, ch. 7. 14. Of his despised poverty and humility, chap. 53. 2-3. Of his preaching, ch. 61. 1. Of his suffering death, and buriall, ch. 53. 1-8. Of his patience, and meeknesse, chap. 53. 7. Of his praying for his crucifiers, chap. 53. 12. Of our redemption by his death, chap. 53. 10-11.

## CHAP. 55. to 65.

### Question.

**F**or what doth God offer these blessings unto us ?

**A.** Neither for gold nor silver ; but freely, as the Prophet saith : Come buy water, wine, and milk, without silver, and without money, chap. 55. 1.

**Q.** What is meant by water, wine, and milk ?

**A.** All things necessary to a spirituall life, as they are necessary to this corporall life.

**Q.** What is the recompence God requireth ?

**A.** Obedience, to execute justice, the benefit whereof turnes to a man, chap. 56. 1.

**Q.** How are our vertues acceptable ?

**A.** If they be without hypocricie.

**Q.** How doe hypocrites fall ?

**A.** In punishing the body, and putting on sackcloth, notwithstanding that their hearts are full of malice, chap. 58. 3-5.

**Q.** How doe the faithfull fall ?

**A.** In breaking the bonds of wickednesse, in feeding the hungry, visiting the captive, and cloathing the naked, chap. 58. 6-7.

**Q.** What brings us to the knowledge of these things ?

**A.** The preaching of the word.

**Q.** What kinde of men must Preachers be ?

**A.** In voice, Trumpets : in care, Watchmen, to cry aloud and continually, ch. 58. 1. & 62. 6.

**Q.** What observation of the sabbath doth the Lord require ?

**A.** Not to doe out owne wayes, nor mind our owne pleasure, nor speake our owne words ; but to call it the holy of the Lord, ch. 58. 13.

## CHAP. 65.

## Question.

**Wherefore the Jews had such Preachers amongst them commonly, and yet fell from the Lord, what was their punishment?**

**An.** They were rejected, chap. 65. 12.

**Q.** Who were chosen in their stead?

**An.** The Gentiles, chap. 65. 1.

**Q.** What are they?

**An.** All Nations but the Jews.

**Q.** By what, his mercy extends to all.

**An.** Yes, and his Majesty beyond all.

**Q.** How p. over you that?

**An.** Because when the Jews would have built him an house, he forbade them, chap. 6. 4.

**Q.** What was the reason?

**An.** He fillen heaven and earth with his glory, and therefore cannot be included in a Temple of stone.

## JEREMIAH.

## Chap. I. to 10.

## Question.

**Where was Jeremy born?**

**An.** In Anathoth, a City within three miles of Jerusalem.

**Q.** Whose son was he?

**An.** The son of Hilkiah.

**Q.** When began he to prophesy?

**An.** In the 13. years of Josiah King of Juda.

**Q.** How long did he prophesy?

**An.** Till the captivity of Babylon, and somewhat after.

**Q.** How many years was that?

**An.** About forty years.

**Q.** When was he sanctified to that office?

**An.** Even from his mothers womb, ch. 1. 5.

**Q.** What did he after he was called?

**An.** Proclaim the will of him that sent him without feare, chap. 1. 17.

**Q.** What doe we learne by that?

**An.** Ministers must not intrude themselves into the Church before they be called; and when they are called, they must follow no time, nor be dismayed for any danger.

**Q.** What is the first sin Jeremy reproveth?

**An.** Idolatry.

**Q.** In what words?

**An.** My people have forsaken me the fountaine of living waters, to digge them pits, yea broken pits, that can hold no water, ch. 2. 13.

**Q.** After this sin what is required of them?

**An.** Repentance.

**Q.** Upon repentance what is promised them?

**An.** Mercy, chap. 3. 12.

**Q.** In their repentance what did they?

**An.** Turne unto the Lord.

**Q.** How ought we to turne unto the Lord?

**An.** With our whole heart.

**Q.** If we do not so, what do we incur?

**An.** His wrath, by counterfeiting.

**Q.** What is Gods wrath like?

**An.** A consuming fire, chap. 4. 4.

**Q.** What is his mercy like?

**An.** The waters of Siloah.

**Q.** Wherein did God show his justice upon Israel?

**An.** In delivering them into the hands of their enemies.

**Q.** Wherein his mercy?

**An.** In saving some (for faith he, I will not make a full end of you) to continue his Church, ch. 5. 18.

**Q.** Where the people so full of wickedness, that the Lord was so much incensed against them?

**An.** Yes, they did cast out malice and cruelty, as the fountaine doth her waters, chap. 4. 7.

**Q.** Was there no estate cleave?

**An.** None: neither Prince, Priest, nor people.

**Q.** What was their general sin?

**An.** Cruelty, chap. 4. 13.

**Q.** What were their particular sins?

**An.** The Prince did not execute justice, ch. 5. 28. the Priests did slay the people in their sins, crying Peace, peace, when there was no peace, ch. 6. 14.

the people were of uncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chap. 6. 10.

**Q.** All this considered, they could not but see their evill destruction.

**An.** They did.

**Q.** And how did they thinke to escape?

**An.** By flying to the Temple, where God had promised for ever to be present.

**Q.** But how did God answer them?

**An.** In these words: Will you steale, murder, and commit adultery, and swear falsely, and burne incense to Baal, and thinke to be delivered by standing before me in the Temple? No, I have required obedience, and not sacrifice, ch. 17. 10. 22. 23.

**Q.** In what manner did Jeremy prophesy their destruction?

**An.** By the entering of the Assyrians, a mighty Nation, into their Land.

**Q.** Rehearse the Prophets words.

**An.** Lo, house of Israel, I will bring a Nation upon thee from farre, whose quiver is a Sepulchre, and they shall eate thine harvest, and thy bread, they shall devour thy sonnes and daughters, they shall eat up thy sheepe and thy bullocks, they shall spile thy vines and thy fig trees, and they shall destroy with the sword thy fenced Cities, chap. 5. 15. 16. 17.

**Q.** And they not repents?

**An.** No, but provoked Gods wrath by other sins.

**Q.** What were they?

**An.** Lying, ch. 9. 3. deceit, ch. 9. 4. and dissimulation, chap. 9. 8.

**Q.** Might not the Prophet pray for them?

**An.** He might not.

**Q.** What was the reason?

**An.** God had forbidden him.

**Q.** What may we learne from Gods forbidding the Prophet to pray for the people?

**An.** The power and prevalency of prayer, and the severity of Gods justice.

**Q.** May we therefore to pray for any, from this command of the Prophet?

**An.** We may not: it was given the Prophet for our instruction, not imitation.

**Q.** I am sure, though they could not see their owne danger, yet Jeremy did, as all true Ministers should, relict as their heart of heart.

**An.** Yes, and wished his eyes were a fountain of teares, chap. 5. 1.

**Q.** How came that burden of heart in them?

**An.** They did glory in their misdoings.

**Q.** What ought a man to glory in?

**An.** Neither



*Answ.* Neither in wisdom, strength, nor riches chap. 9. 23.

*Qy. In what then?*

*An.* Let him that glorieth glory in this, that he knoweth the will of the Lord; for hee it is that sheweth mercy, judgement, and righteousness on the earth, chap. 9. 24.

## CHAP. 10. to 20:

*Question.*

*To whom only belongeth dominion?*

*An.* To the Lord, mighty in power, and King of Nations, chap. 10. 7.

*Qy. What were the israelites then in leaving him to cleave so loole?*

*An.* Sots and foolcs, ch. 10. 8.

*Qy. Why?*

*An.* Because they left the truth, to embrace the worke of error.

*Qy. What was the worke of error?*

*An.* Making of Images, chap. 10. 15.

*Qy. Whence were they infected with this infellion?*

*An.* From the Heathen.

*Qy. What other errors had the Heathen?*

*An.* Divination by Stars, and Soothsaying.

*Qy. Is it not lawfull to fawe the conjunction of*

*Stars, and Planets?*

*An.* No.

*Qy. Your reason.*

*An.* Because the Lord in these words hath forbidden it: Be not afraid of the signes of heaven, though the Heathen be afraid of such, ch. 10. 2.

*Qy. Why may we suppose God hath forbidden it?*

*An.* Because the perswasion of the Stars dominion over us, crosses all piety, faith, thankfulness patience, prayer, &c.

*Qy. As long as we abide in sinne, will the Lord heare our prayers?*

*An.* No, nor any that pray for us, ch. 11. 13.

*Qy. How odious is sin?*

*Answ.* So odious, that the Land wherein sinners live shall mourne, the herbs of the field wither, and the beasts and fowles of the aire bee consumed, ch. 13. 4.

*Qy. By what parable did Jeremy prefigure the destruction of the Jewes?*

*An.* By the parable of the linnen girdle, which he hid in a Rocke, and after certaine dayes coming to take it up, he found it was rotted, and fit for no use.

*Qy. Rehearse the meaning.*

*An.* That as the girdle cleaveth to the loines, so had the Lord tyed the house of Israel unto him; but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no use, chap. 13. 17. 18.

*Qy. How hard is it for an evill man to do well?*

*An.* As hard as to change the Blackmoores skin, or the Leopards spots, ch. 13. 23.

*Qy. Which are the foure plagues God usually punisheth sin withall?*

*An.* Plague, famine, sword, and fire.

*Qy. How doe wicked men reward him that tells them of their sin?*

*An.* With curses, as the Jewes did Jeremy, chap. 15. 10.

*Qy. But what doth the Lord for them?*

*An.* In time of his vengeance favours them, and forsakes the other to perill.

*Qy. Fell it out so with Jeremy?*

*An.* Yes: for when the Jewes were led away captive, the enemy gave Jeremy choice to live in his country, or go whither he would, ch. 29. 11. 12.

*Qy. With what pen doth the Divell write iniquity in the hearts of the obstinate?*

*An.* With an Iron pen.

*Qy. What is signified thereby?*

*An.* That men accustomed to sin, can hardly bee reclaimed, ch. 17. 1.

*Qy. Will the Lord onely be trusted in?*

*An.* Yes.

*Qy. What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?*

*An.* An heavey curse, ch. 17. 5.

*Qy. How many wayes did Jeremys suffer under the hands of the Jewes?*

*An.* Three manner of wayes: first, they curst and spake evill of him: then they took counsell against his life: at last, they smote him and cast him into prison, ch. 15. 10. & 18. 18. & 20. 2.

*Qy. What may we learn by these his afflictions?*

*An.* That the true Ministers of God shall always be subject to injuries from the Divell and his servants.

*Qy. How are all men in the hands of God?*

*An.* As clay in the hand of the Potter, ch. 18. 6.

*Qy. In what respect?*

*An.* Of their beginning, continuance, and end.

*Qy. What may we learne from hence?*

*An.* Humility, and watchfull walking.

*Qy. How doth the Prophet complaine of his owne misery?*

*An.* He curses the day of his birth, and the man that brought tidings to his father, ch. 20. 15. 16.

*Qy. Did he weep in this?*

*An.* No, it was a great sinne in him, there to curse, where he had no small occasion to blisse, and give God thanks.

*Qy. What may this teach us?*

*An.* Christian care and circumspection, that our unnuly passions may not get the start of us.

## CHAP. 20. to 30.

*Question.*

*What were the works commanded the Jewes?*

*An.* To execute justice, chap. 22. 3. To deliver the oppressed: to favour the stranger: To helpe the fatherlesse and widow: To do no violence, nor shed blood.

*Qy. What were the works they followed?*

*An.* They builded houses with briches, and Chambers with extortion. They used their neighbours helpe, and paid him not his hire, ch. 22. 13.

*Qy. What followed?*

*An.* They were led into captivity, their King slaine, and left unburies, ch. 22. 19.

*Qy. Who mis-led the King?*

*An.* The false Prophets.

*Qy. What was their reward?*

*An.* Wee be unto you that scatter the sheep of my pasture, saith the Lord, chap. 23. 1.

*Qy. How did Jeremy prophesse a redress of this inconvenience?*

*An.* By the coming of Christ, the true Pastor.

*Qy. In what words?*

*An.* By.



*An.* Behold, faith the Lord, I will raise up to David a righteous branch, &c. In his dayes Juda shall be saved, and Israel dwell safely, chap. 23. 5. 6.

*Qy.* Here was a threatening and a promise, what is signified thereby?

*Answ.* That as Jeremy did, so the Ministers of God must alwaies mixe comfort with their bitter doctrine.

*Qy.* When they threaten, what is their doctrine like?

*An.* A fire, or an hammer that breaketh stone, ch. 23. 19.

*Qy.* But when they promise, what is it like?

*An.* Comfortable waters, or precious balme.

*Qy.* How long lived the Israelites in bondage under the King of Babel?

*An.* Seventy yeares, ch. 39. 10.

## Chap. 30. to 41.

### Question.

*After their denounced servitude how doth Jeremiah comfort the Jewes?*

*A.* First, with their return again to their Country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace, ch. 31. 12. 13.

*Qy.* What assurance did Jeremy give of Gods promise?

*Answ.* As sure as hee is God of heaven and earth and giveth the Sun to rule the day, and the Moone the night, ch. 33. 20.

*Qy.* How doth God oftentimes checke the liard life of Christians?

*A.* By their better life which are no Christians.

*Qy.* Your proofe.

*An.* It may appeare by the example of the sons of Ionadab, ch. 35. 8.

*Qy.* What did they?

*An.* Their father gave them a commandement, and it was kept the space of 300. yeares.

*Qy.* What was the commandement?

*An.* That none of that stocke or family should drinke wine.

*Qy.* Of what defense were those finnes of Ionadab?

*An.* No Israelites, though more zealous in the service of God then they.

*Qy.* What inferres this example?

*An.* That if they thought it a disparagement to breake the vow made unto an earthly father, how much more shameful should it be for Christians to forget the promise made to the Father of Heaven? They kept their vowes 300. yeares, but Christians (I feare) breake theirs every houre.

*Qy.* Ye said before that Jeremy was in prison.

*An.* I did.

*Qy.* Who did imprison him?

*An.* King Jehoiakim first, and then Zedekiah

*Qy.* When he was in prison did he neglect his office?

*An.* No. For now he could not speake to the Jewes, he feat to them.

*Qy.* Whom?

*An.* Baruch.

*Qy.* With what?

*An.* With a booke containing all the curses of God against the Jewes.

*Qy.* Who writ it?

*An.* Baruch, from the mouth of Jeremy, ch. 36. 4.

*Qy.* To whom did Baruch read it?

*An.* To the Prince, who told the King of it.

*Qy.* Which King?

*An.* Jehoiakim.

*Qy.* How did he accept it?

*An.* He burnt it, ch. 36. 23.

*Qy.* What did Jeremy then?

*An.* He wrote another booke, ch. 36. 32.

*Qy.* What learne we by that?

*An.* Though the wicked would quite deface the Word, yet God will have it still preserved.

*Qy.* What was the message of the Lord that Jeremy declared to Zedekiah, afterward King?

*A.* That he should yeild himselfe to Nebuchadnezzar, and the City should be saved.

*Qy.* Did Zedekiah regard his counsell?

*An.* He heard it, but did not performe it.

*Qy.* What was the hinderance?

*A.* His Princes, that perswaded him to the contrary.

*Qy.* What did the Princes to Jeremy?

*An.* Put him in a dungeon.

*Qy.* Who wrought his deliverance?

*An.* Ebedmelech a Moore, and one of the Kings Eunuchs, ch. 38. 11.

*Qy.* What learne you by that?

*An.* That more faith is sometime found in a stranger, then in a mans own country-man.

*Qy.* What became of Zedekiah for disobeying Jeremy?

*An.* His eyes were put out, and his sons slaine before his face, ch. 39. 7.

*Qy.* How went it with Jeremy?

*An.* He found favour, as the Lord before had promised, with Nabuzaradan the chiefe Captaine, who gave him liberty and reward, ch. 40.

## CHAP. 41. to the end.

### Question.

*Whom did Nebuchadnezzar make his sustenance over the Jewes in Palestine?*

*An.* Gedaliah the son of Ahikim.

*Qy.* Who slew Gedaliah?

*An.* Ishmael the son of Nethania.

*Qy.* Why?

*An.* In envie of his government.

*Qy.* What did the people afterward?

*An.* Went under Johanan into Egypt.

*Qy.* Had not Jeremy forbidden them so to doe?

*An.* Yes, but they obeyed not.

*Qy.* Wherefore did they not obey?

*An.* They feared war and famine, ch. 43. 14.

*Qy.* What followed their disobedience?

*An.* They were destroyed from the least to the most.

*Qy.* By whom?

*An.* By King Nebuchadnezzar, that came against Egypt, so that what they feared in their own country, (famine and war) fell unto them in another.

*Qy.* What may we learne from hence?

*An.* That no place nor power secures from the justice of God.

*Qy.* Who destroyed the kingdomes of Babel?

*An.* Cyrus.

*Qy.* Who moved him thereto?

*An.* The Spirit of God.

*Qy.* For what cause?

*An.* Because he gloried in the spoile of Israel,

and

and said, we offend not, because they have sinned against the Lord, the hope of their Fathers, chap. 10-7, 11.

*Q. What was Nebuchadnezzar called?*

*A. The hammer of the world.*

*Q. Why?*

*A. Because he had smitten down all the Princes and people of the world, ch. 11. 23.*

## THE LAMENTATIONS of *Jeremy.*

*Question.*

*O. From whom may we learn true and Christian-like compassion?*

*A. From the Prophet Jeremy.*

*Q. Wherein?*

*A. In lamenting for his Country-men, the Jews, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his good will toward them.*

*Q. Wherein consisted his love?*

*A. In daily admonishing them of their sins, that they might repent; and shewing them aforehand what plagues would follow if they repented not.*

*Q. What was it he did lament them for?*

*A. Their subversion and overthrow.*

*Q. By whom was their overthrow contrived?*

*A. By the Babylonians their cruel enemies.*

*Q. In what manner?*

*A. First, they were besieged, then suffered famine, inasmuch that they died in the streets, and the mothers devoured their own children, ch. 1. 11. & 2. 12. Of Princes they became tributaries, ch. 1. 1. their joy was turned to tears, chap. 1. 2. their freedom to captivity, ver. 3. their gorgeous buildings to a deformed heap, ver. 6. their friends forsake them, ver. 8. their enemies laugh at them, ver. 7. their valiant men were trodden down; their young men slain; their Virgins deflowered, ver. 14. And, which was the grief of all griefs, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, chap. 1. 16. 17.*

*Q. What may this serve for?*

*A. To admonish all Cities of the world, bee they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them through their intolerable impiety.*

*Q. What were their intolerable sins?*

*A. Their despising the counsell of the Prophets: their revolting from the truth to embrace falsehood and vanity: and their abusing the long sufferance of the Lord.*

*Q. Did the Lord forwarn them of this destruction?*

*A. Yes, many hundred years before it came, even from the time of Moses, and so from age to age, untill the very houre of their captivity, as appears Deut. 28. 44. 65. 66.*

*Q. In this extremity what refuge doth the Prophet shew them?*

*A. The holy Mount of the God of Mercy.*

*Q. How must they reach unto that Mount?*

*A. With a series of repentance, and patience: with repentance, in confessing their sins, and being sorry for the same: and with patience, in humbly attending the nowre of their deliverance.*

*Q. Was this all the Prophet did for them?*

*A. No: like an holy and vertuous Pastor, hee joyned by fervent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.*

## EZEKIEL.

### CHAP. 1. to 10.

*Question.*

*B. From whom was Ezekiel called to prophesie?*

*A. By God.*

*Q. Where?*

*A. In Chaldes.*

*Q. At what time?*

*A. When Jehojakim king of Juda, his mother, and many others, lived in captivity under Nebuchadnezzar, chap. 1. 3.*

*Q. To what end?*

*A. To assure them, though they had yielded themselves prisoners to the King of Babylon, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.*

*Q. Did they distrust him?*

*A. Yes, and began to murmur.*

*Q. The Lord inspired Ezekiel, so speak unto them for their comfort, chap. 3. 2.*

*A. True.*

*Q. What gather we from thence?*

*A. Gods great mercy, & their weaknesse of faith.*

*Q. Did not Ezekiel prophesie before?*

*A. Yes: and by the counsell of him and Jeremy, Jehojakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new kind of prophesie.*

*Q. After what sort?*

*A. A hand appears, and delivers him a booke.*

*Q. What was written in the booke?*

*A. Wee and lamentation, chap. 2. 10.*

*Q. What was he bid to do with the booke?*

*A. Eat it: that is, imprint the words thereof in his heart.*

*Q. Are none fit to be Gods messengers, but such as receive his word into their hearts?*

*A. No, and meditate thereon, which is called an eating.*

*Q. How was the taste of it in Ezekiels mouth?*

*A. As sweet as honey, chap. 3. 3.*

*Q. Did the people regard his message?*

*A. As they doe now-a-days Gods Preachers, very lightly.*

*Q. Was he comforted thereby?*

*A. No: God emboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, chap. 3. 9.*

*Q. What if he had been discouraged, and given way to their sin?*

*A. Then the people dying in their sinnes, their blood should have beene required at his hands, chap. 3. 18.*

*Q. Who may take heed by this lesson?*

*A. All idle and illiterate Ministers.*

*Q. But be exhorting them, and they not repenting, how then?*

*A. Their blood shall be upon their own heads, chap. 3. 18. 19.*

*Q. How did Ezekiel prophesie the destruction of Jerusalem?*

*A. By*

*An.* By the parable of his haire, the one part whereof they should burne; the other cut with a sword, and scatter the third in the wind, ch. 5. 2.

*Q.* What did this signify?

*An.* The one part of the people should die through famine; the second be slain; and the third id into captivity, chap. 5. 13.

*Q.* This, all this while is threatening: how doth the Prophet comfort them?

*An.* By shewing that a remnant should be saved, and they should be displeased at their sins, and find mercy, chap. 6. 8.

*Q.* How did God deliver that remnant in time of vengeance?

*A.* By setting a marke upon them, whereby they are knowne, as he doth upon all his elect, ch. 9. 4.

*Q.* Rehearse the Prophets words of their deliverance.

*A.* As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand, and with a stretched out arme, and in my wrath poured out, ch. 30. 33. 34.

## Chap. 10. to 20.

### Question.

*A.* After Jehoakim and the rest were led into captivity, those that remained still in Judah, how did they live?

*An.* Like murderers and Idolaters, chap. 11. 6.

*Q.* Who mis-led them?

*An.* Jazaniah the son of Zur, and Pelatiah the son of Benajah.

*Q.* What did they boast of?

*An.* That God had utterly forsaken those that were in captivity, and given the Land unto them in possession, ch. 11. 15.

*Q.* How was that reproach punished?

*An.* Pelatiah, one of their chiefe Princes, was stricke with sodaine death, chap. 11. 13.

*Q.* What may we learne by this example?

*An.* That it is dangerous to mis-judge of Gods secret judgements.

*Q.* What doth Ezekiel say against false Prophets?

*An.* That they should bee consumed in the midst of their vanities, ch. 13. 24.

*Q.* How did the false Prophets seduce the people?

*A.* By sowing pillowes under their elbowes, and covering their heads with vailles, dawbing up their building with untempered mortar.

*Q.* What is the meaning of this?

*An.* They flattered them with security, and blinded their eyes with false delusions, ch. 13. 18.

*Q.* Why doth God send false Prophets and unlearned Preachers amongst his people?

*An.* For their ingratitude: because they do not hearken unto the true Prophets & Preachers when they have them: to a fault to be much feared in England at this time.

*Q.* How speed the people that hearken unto those lying Prophets?

*A.* They shall be cut off with the Prophets: The punishment of that Prophet shall be, as the punishment of him that speaketh unto him, ch. 14. 10.

*Q.* In the time of Gods wrath may the wicked presume of safety, for being in company with the holy?

*An.* No.

*Q.* Your proofs.

*An.* If (saith the Lord by Juda) I send my sword through this Land, and say unto it, Destroy both man and beast in it: though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their owne soules, by their righteousness, chap. 14. 17. 18.

*Q.* How doth God often times punish us for sin?

*An.* Even by the same means by which we made our selves to sin: as violence with violence: lust with lust: and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chap. 16. 37. 39.

*Q.* Will God punish one for the sin of another?

*An.* No: every soule that sinneth shall suffer the same: shall not beare the iniquity of the father, neither shall the father beare the iniquity of the son: but the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe, chap. 18. 20.

*Q.* How is it said then, that God will punish the sin of the fathers upon the children, to the third and fourth generation?

*An.* That is meant, if the children continue in the sins of their fathers: or in some temporall punishment; such as are losses of goods, which their fathers got by unlawfull means.

*Q.* What are unfruitfull Christians like to?

*An.* To Vine branches, which having lost their fruit, are utterly unfit for any thing but the fire.

*Q.* How doth God finde men before he chooseth them?

*An.* In their corrupt nature like a wretched infant, polluted in their blood, unable to help themselves.

*Q.* What doth God doe to them to make them live?

*An.* He, whose word is his deed, saith to them in this their wretched estate, Live, ch. 16. 6.

*Q.* If the righteous man become wicked, what is his reward?

*An.* Condemnation.

*Q.* If the wicked forsake his wickednesse, and live uprightly, what is his reward?

*An.* Forgiveness, chap. 18. 26. 27.

## Chap. 21. to 37.

### Question.

*What sin, lesse Idolatry, hastened the destruction of Jerusalem?*

*An.* Murdering the Prophets, oppressing the strangers, neglecting the fatherlesse and widow, profaning the Sabbath, sowing dissension of committing of incest, taking of bribes, usury, and extortion, ch. 22. 7. 8. 9. 10. 11. 12.

*Q.* How all these sins live at this day?

*An.* Yea, in as ranke manner as they did then.

*Q.* What is then to be feared?

*An.* Let us thinke punished as they were.

*Q.* You spake before of the Parable of the haire, whereby Ezekiel shewed the manner of Jerusalems overthrow: shew me by how many figures and Parables he taught.

*An.* By sixteen: whereof one being past before, there remains fourteen unspoken of.

*Q.* Rehearse them in order: what is the first?

*An.* The parable of the six men, that came with swords, and one in white cloathing, with pen and inke in his hand, chap. 4.

*Q.* 11. 7.

*Qy What doth that signifie ?*

*An.* The fierce Souldiers, that should enter into Jerusalem : and by him in white, the mercy of the Lord to marke such as should be saved.

*Qy What is the second ?*

*An.* The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, ch. 10.

*Qy What doth that signifie ?*

*An.* The burning of the City of Jerusalem.

*Qy What is the third ?*

*An.* The Parable of Ezekiels carrying forth of his stuffe out of the citie by night, chap. 11.

*Qy What doth that signifie ?*

*An.* That even so the Israelites should be led with their burthens into captivity.

*Qy What is the fourth ?*

*An.* Of eating bread with tremblings, and drinking water with blood, ch. 12.

*Qy What is signified by that ?*

*An.* The torments of mind, and affliction of body that should accompany the Israelites.

*Qy What is the fifth ?*

*An.* Setting up a wall, and dawning it with untempered mortar, chap. 12.

*Qy What doth that signifie ?*

*An.* The false doctrine of the Prophets, when one did tell a lye, another would maintain it.

*Qy What is the sixt ?*

*An.* The parable of the Vine without fruit, chap. 15.

*Qy What doth that signifie ?*

*An.* That as Jerusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine it should be throwne into the fire.

*Qy What is the seventh ?*

*An.* The two Eagles, chap. 17.

*Qy What doth that signifie ?*

*An.* The two Kings of Egypt and Babylon, ordained for the scourge of Jerusalem.

*Qy What is the eighth ?*

*An.* The parable of the Lion and Lions whelps, that were given to raven and devour, and at last were taken in trailes, chap. 19.

*Qy What doth that signifie ?*

*An.* By the Lion is signified Jehoachaz, and by the whelps his two sons, Jehojakim and Jehojakin, which devoured the blood of the Prophets, and at last were all three taken in the snares of the kings of Egypt and Babylon.

*Qy What is the ninth ?*

*An.* The parable of the Forrest, consumed with fire.

*Qy What doth that signifie ?*

*An.* Jerusalem, compared to a Forrest, should be consumed with fire, chap. 21.

*Qy What is the tenth ?*

*An.* The parable of the two sisters, Aholah and Aholibah, which were proud, lascivious, and incontinent.

*Qy What doth that signifie ?*

*An.* The Kingdomes of Juda and Israel, which became Idolaters both ; and therefore are compared to unchast women, that forsake their husbands to follow strangers, chap. 23.

*Qy What is the eleventh ?*

*An.* The parable of the bad shepheards, that fed and clothed themselves of their flockes, yet neglected the care of them, suffering them to be scattered and devoured.

*Qy What doth that signifie ?*

*An.* Carleisse Magistrates, that being set to rule and governe the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, chap. 34.

*Qy What is pronounced against such Magistrates ?*

*An.* The Lord will rise up against them, and require the blood of the people at their hands.

*Qy What is the twelfth ?*

*An.* That of the field of dead bones, wherunto Ezekiels was brought by the Spirit of God, chap. 37.

*Qy What doth that signifie ?*

*An.* That as God in the sight of Ezekiels did gather the dead bones together, clothed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapen of men, as the bad lived before : so sure it was, and much more certaine, that he was able to bring backe his children from captivity.

*Qy Of what is that a signe unto us also ?*

*An.* Of the resurrection of our bodies after death.

*Qy What is the thirteenth ?*

*An.* The parable of the seething pot, where were divers joints, which were taken out upon coales.

*Qy What doth that signifie ?*

*An.* The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and the trying of the remnant like metall in fire.

*Qy What is the fourteenth ?*

*An.* The parable of the death of Ezekiels.

*Qy What doth that signifie ?*

*An.* That as God tooke from him her that was the pleasure of his eyes : so would he pollute the Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

*Qy Against what strange nations doth Ezekiels prophesie ?*

*An.* Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog ; and in them, against all the enemies of Gods Church.

*Qy What did Ezekiels prophesie against the people ?*

*An.* Destruction.

*Qy Why ?*

*An.* Because they rejoiced at the misery of the people, and were as pricking thornes to the heart of Israel.

*Qy How should they be destroyed ?*

*An.* In the same manner that they had destroyed the Jewes, and with more crucke.

*Qy By whom ?*

*An.* By the Babylonians.

*Qy Of what comfort did Ezekiels prophesie, to the remnant of the Jewes ?*

*An.* Of the coming of Christ, the true Shepherde, that should give his life for his sheep, chap. 34. 12.

*Qy That, and all other blessings of God, which they bestowed upon us ?*

*An.* Not for our deserts, but through the merit of God, ch. 36. 23.

## Chap. 37. to 40.

Question.

What doth Ezekiels prophesie of in these Chapters ?

**Q**u. Of the re-edifying of the City and Temple of Gods, of the service and orderly government that should be amongst them, as had bin before.

**Q**u. What is meant by the waters, that Ezekiel saw issue from the Temple?

**A**n. The graces that should be bestowed upon the Church under the Kingdom of Christ, ch. 47. 1.

**Q**u. What is meant by the rivers of the waters?

**A**n. That Gods graces should encrease, not decrease, chap. 48. 1.

**Q**u. What is the multitude of trees that stood on the one side, and on the other of the waters?

**A**n. The multitude of those that should be refreshed by the doctrine of Christ.

**Q**u. What is the meeting of those severall waters in one Sea?

**A**n. That all the world should be refreshed with the Gospel, and bee as it were one Temple to the Lord.

**Q**u. What is meant by the wholsomnesse of the waters?

**A**n. The purity and wholsomnesse of the Doctrine of the true Church.

**Q**u. What is the fishers?

**A**n. Gods preachers.

**Q**u. What is the multitude of fishes?

**A**n. The numbers of hearers.

**Q**u. What is the marishes and miry places?

**A**n. The wicked and reprobate.

**Q**u. What is the fruitfulness of trees that grow on each side?

**A**n. The prosperity of the faithfull.

## DANIEL.

## Chap. I. to 4.

## Questions.

**Q**u. How was Daniel called?

**A**n. In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

**Q**u. Who was King of Babylon?

**A**n. Nebuchadnezzar.

**Q**u. Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?

**A**n. The vessels of the Temple of the Lord.

**Q**u. What did he wish them?

**A**n. Placed them in the Temple of his God, chap. 1. 2.

**Q**u. How did Nebuchadnezzar dispose of the Jews?

**A**n. He commanded Aithpenaz the Master of the Eunuchs, to call out of the Hebrewes sonnes certaine that might bee trained up to serve him chap. 1. 3.

**Q**u. What kind of persons should they sons be?

**A**n. Such as were noble, witty, and of comely stature.

**Q**u. What should be done unto those young Gentlemen?

**A**n. They should be instructed in the language and custome of the Chaldeans, chap. 1. 4.

**Q**u. To what purpose?

**A**n. That so they might forget their own Country, and their Countries Religion.

**Q**u. How long should they bee trained on this fashion?

**A**n. Three yeeres, chap. 1. 5.

**Q**u. What allowance should they have?

**A**n. Meat and drinke from the Kings Table, chap. 1. 5.

**Q**u. Who were the chiefs among them?

**A**n. Daniel, Sidrach, Meshach, and Abednego.

**Q**u. How did those like of the Kings allowance?

**A**n. They would not eat of it.

**Q**u. Why?

**A**n. Because they would not be defiled with the portion of the Kings meat, which was given them, to make them forget their accustomed sobriety, chap. 1. 8.

**Q**u. What did the chiefs of the Eunuuchs then?

**A**n. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

**Q**u. But what did Daniel?

**A**n. Instructed the Governour to try them ten dayes with pulse and water, and if at the ten daies end they looked not so well as their fellows, hee should deale with them as hee thought good, chap. 1. 12.

**Q**u. Did their Governour give consent?

**A**n. Yes.

**Q**u. And how were they at ten dayes end?

**A**n. They were in better liking then all the rest that did eat of the portion of the Kings meate, chap. 1. 15.

**Q**u. What may we learne by that?

**A**n. That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicacies.

**Q**u. What gifts did God bestow upon these sower children?

**A**n. The gifts of knowledge and understanding.

**A**n. Beside those, what gave he to Daniel?

**A**n. The gift of prophesie, and to interpret dreames and visions, chap. 1. 17.

**Q**u. When they were brought before the King, how did he like of them?

**A**n. Hee found them wiser then all his Enchanters and Astrologers, chap. 1. 20.

**Q**u. What did the King then?

**A**n. Dreamed a Dreame, which he could not remember, chap. 2. 1.

**Q**u. Of whom did he aske counsell?

**A**n. Of his Enchanters, chap. 2. 2.

**Q**u. Did they tell him what his dreame was?

**A**n. No, they could not, chap. 2. 10.

**Q**u. How did the King take it?

**A**n. He commanded not onely they, but all the Wise men of Babel should bee put to death, of which number was Dani. I, Sidrach, Meshach, and Abednego, chap. 2. 12.

**Q**u. How did they escape?

**A**n. Daniel entreated help of the King, and he would tell him his dreame, and the interpretation thereof.

**Q**u. Did the King give himselfe?

**A**n. He did, chap. 2. 16.

**Q**u. Whither went Daniel then?

**A**n. To his other brethren, chap. 2. 17.

**Q**u. What to doe?

**A**n. To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him, chap. 2. 18.

**Q**u. What success had they in their prayer?

**A**n. God showed Daniel the Dreame, and the interpretation thereof, chap. 2. 19.

**Q**u. What was the dreame?

**A**n. An Image, the head whereof was gold, the breast and armes silver, the belly and thighs braasse, the leggs iron, and the feet part iron part clay.

**Q**u. How long did it seeme to stand before the presence of the King?

**A**n. Till



*An.* Till a stone cut without hands, smote it in peeces, and scattered it like the chaffe of summer flowers.

*Qy.* What became of the stone?

*An.* It turned to a great mountain, and filled the whole earth, ch.2.31. to 35.

*Qy.* R. What was Daniels interpretation of the dream?

*An.* B; gold, silver, brasse, and iron, were meant the foure Monarchies of the world.

*Qy.* Which was likened to gold?

*An.* The Babylonians.

*Qy.* Which to silver?

*An.* The Persians.

*Qy.* Which to brasse?

*An.* The Macedonians.

*Qy.* Which to iron and clay?

*An.* The Romans. And as these metals did excell one another in goodnesse; so should the foure Ages: growing still worse and worse, till the coming of Christ.

*Qy.* What is meant by the stone?

*An.* The Kingdom of Christ, that should come at the end of these; which should overthrow the last, and remain when all the rest were extinct.

*Qy.* How did the King reward Daniel for the interpreting of his dream?

*An.* Made him a great man, a chiefe Ruler over the Province of Babel.

*Qy.* In this prosperity did Daniel forget his brethren?

*An.* No: he made request to the King for them, and he advanced them likewise to great offices.

*Qy.* In what place?

*An.* In the Province of Babel, but Daniel fate as chiefe Judge in the Kings gate, ch.2.49.

*Qy.* What lesse afterward?

*An.* The King set up an Image, and commanded it to be worshipped.

*Qy.* Where did he set it up?

*An.* In the plain of Dura.

*Qy.* What was the penalty of them that did not bow to this Image?

*An.* To be burnt in a fiery furnace.

*Qy.* To what end did the King ordaine this Ceremony?

*An.* Because he feared the Jewes (by their Religion) would have altered the state of his Commonwealth, and therefore he meant to bring all to one kinde of Religion.

*Qy.* Who refused to worship this Image?

*An.* Sidrach, Meshach, and Abednego.

*Qy.* How were they dealt with?

*An.* Accused, and brought before the King.

*Quest.* Why brought they not Daniel as well as them?

*An.* It seemed they were afraid to accuse him, by reason of his great favour and authority with the King.

*Qy.* What did the King do to Sidrach, Meshach, and Abednego?

*An.* Threatned them first; but when they would not yeeld, hee commanded them to be bound, and cast into the burning furnace.

*Qy.* Were they destroyed by the fire?

*An.* No: their God in whom they trusted, sent an Angel unto them, that preserved them, and burnt the Kings officers, chap.3.

*Qy.* What did this do to the King?

*An.* Astonish him, so that he bade them come forth.

*Quest.* Whereby came forth, was any thing about them perished?

*An.* Not so much as an haire of their heads, nay, their garments retained not so much as any sceme of the fire, ch.3.27.

*Qy.* Why was this miracle done?

*An.* As well to confirm the faith of his servants, as to make the King confesse the God of heaven to be of power above his Idols.

*Qy.* Did the King make any such confession?

*An.* Yes, and ordained a law, that whosoever blasphemed the God of Sidrach, Meshach, and Abednego, should be torne in peeces, ch.3.29.

## CHAP. 4. to 8.

### Question.

*D.* Did the King dream againe after this?

*An.* He did.

*Qy.* What was his latter dream?

*An.* A Tree in the midst of the earth, tall and spreading, so that the Fowles of the aire did build in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a Watch-man and an Angel descending from heaven, that said, Cut downe the tree, break his branches, shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the birds from off the branches: Nevertheless leave the stumpe of the root in the earth, and band it with a band of Iron amongst the grass, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven times be past over him, ch.4.8. to 13.

*Qy.* What was Daniels interpretation?

*An.* That the tree did represent the Kings person: the height, breadth, and fruitfulness thereof, his magnificence and pompe: the cutting of it downe, his disposition to live amongst the beasts of the field for seven yeares, till he did confesse the most high to beare rule over the Kingdoms of men, and to dispose of them according as he pleased.

*Qy.* What are wee to beleeve of the Kings being driven out among the beasts?

*An.* Not that he was truly changed into a beast, but that his reason being taken from him, he was deprived of his Kingdom, and lived seven yeares among beasts.

*Qy.* Why did God send this vision to the King?

*An.* To admonish him of his intolerable pride and blasphemy.

*Quest.* Was hee converted as the interpretation thereof?

*An.* No: but continued still in his pride, till God drove him from his Kingdom.

*Qy.* When was hee restored?

*An.* At the end of seven yeares, when hee confessed his sinne, and glorified God.

*Qy.* What became of him afterward?

*An.* His Kingdom was augmented, and he died in peace, ch.4.34.

*Qy.* Who succeeded him?

*An.* Evil-Merodach, and then Belshazzar.

*Qy.* What did Belshazzar?

*An.* Made a feast to a thousand Princes, and drank wine.

*Qy.* At what time?

*An.* Even when Darius had besieged the City.

*Qy.* Whis Plate had hee to drinke in?

*An.* The holy Vessel of the Lord, which Nebuchadnezzar brought from Jerusalem.

*Qy.* Whis



*Q. Who drank in them?*

*An.* He, his Princes, Wives, and Concubines.

*Q. Was God displeased therewith?*

*An.* Yes.

*Q. How did he shew his displeasure?*

*An.* By a hand-writing upon the wall.

*Q. What was the writing?*

*An.* God hath numbered thy Kingdoms, and hath diminished it.  
Thou art weighed in the ballance, and found too light.

*Mene.*

*Tekel.*

*Peres.*

Thy Kingdome is divided to the Medes and Persians.

*Q. Who read it?*

*An.* Daniel.

*Q. What was his reward?*

*An.* A purple robe, a chaine of Gold, and to be made the third Ruler in the Kingdome, ch. 5.

*Q. How long lived Belshazzar after this?*

*An.* He was slaine that night.

*Q. Who succeeded him?*

*An.* Darius.

*Q. How old was he when he took the Kingdome?*

*An.* Three score and two yeeres old, ch. 5. 31.

*Q. What favour found Daniel with Darius?*

*An.* He made him one of the three that commanded an hundred and twenty Governors, which were set over the whole Kingdome of Babylon, chap. 6. 2.

*Q. How did his fellow Officers take it, that hee being a stranger, should be equall with them in authority?*

*An.* Envied him.

*Q. Was that all?*

*An.* No: they laid a snare to entrap his life.

*Q. How was that?*

*An.* They caused the King to make a Decree, and seale it, that whosoever did preferre any petition either to God or man, for thirty dayes (but to the King) should be cast into the Lions den.

*Q. How did they know this would entrap Daniel?*

*An.* Because they knew that hee was religious, and thrice every day used to pray unto his God.

*Q. Did Daniel for this Decree refrain from prayer?*

*An.* No.

*Q. Why?*

*An.* Because hee knew it was better to disobey man then God.

*Q. Where did his enemies spie him at prayer?*

*An.* In the window of his house, which opened toward Jerusalem.

*Q. Did they straightway attach him?*

*An.* No, they told the King first.

*Q. How did he take it?*

*An.* He was much grieved for Daniel.

*Q. He might then have pardoned him.*

*An.* He could not, because of the Law.

*Q. How then?*

*An.* Daniel was attached, and throwne into the Lions den, and a stone put upon the mouth of the Cave.

*Q. Where was the King at this time?*

*An.* In preincence, and sealed the stone with his Signet, that the Law might be thoroughly executed.

*Q. What said the King to Daniel when hee was let downe?*

*An.* He comforted him.

*Q. How?*

*An.* In these words, Thy God whom thou alwayes serve, even he will deliver thee.

*Q. Whither went the King then?*

*An.* To his Palace.

*Q. How did he rest all night?*

*An.* He could not sleep, ch. 6. 18.

*Q. What did he in the morning?*

*An.* Rose early, and came to the Cave.

*Q. What said he when he came thither?*

*An.* Cried aloud, and asked Daniel if his God had delivered him.

*Q. What answered Daniel?*

*An.* That God had sent an Angel, and stoped the mouths of the Lions, chap. 6. 22.

*Q. What did Daniel then take up?*

*An.* Presently, and his Accusers, their Wives and children cast downe in his stead.

*Q. How did the Lions use them?*

*An.* Tore them in pieces.

*Q. What did this miracle work in Darius?*

*An.* Two things; great joy, and a publication of a Decree.

*Q. What was the Decree?*

*An.* That all Nations should tremble and feare before the God of Daniel.

*Q. What was the first vision that Daniel saw?*

*An.* The vision of the four beasts.

*Q. What is understood by that?*

*An.* The four Monarchies before spoken of.

*Q. Of the four which was the worst?*

*An.* The Romane Monarchy.

*Q. Why?*

*An.* B. cause in it sprang up the most persecutors of the Church of God, chap. 7. 25.

Chap. 8. 1013.

Question.

*What was Daniels second vision?*

*An.* The Ramme with two hornes, and the Goat with one.

*Q. What is understood by the Ramme with two hornes?*

*An.* Darius, and his two Kingdomes of the Mede and Persians.

*Q. What is understood by the goat with one horn?*

*An.* Alexander, sole King of Macedonia, that slue Darius, and became Monarch of the world.

*Q. Who succeeded Alexander?*

*An.* The Empire was divided into foure parts, by foure of his Princes: whereof Cassander had Macedonia: Seleucus, Syria: Antigonus, Aha the Iesse: and Ptolemus, Egypt.

*Q. Who succeeded Seleucus?*

*An.* His son Antiochus.

*Q. What was he?*

*An.* A great Persecutor of the Church, chap. 7. 25.

*Q. How was he put downe?*

*An.* By the hand of God.

*Q. Did Daniel see the end of their captivity?*

*An.* Yes, and was told in a vision, how many yeares it should be from the building of the Temple to the coming of Christ.

*Q. How many yeares should that be?*

*An.* Foure hundred thirty foure yeares.

## HOSEA.

## CHAP. I. to 6.

Question.

*When did Hosea prophesie?**An.* In the days of Veziah, Jotham, Ahaz, and Ezekiah Kings of Juda, and in the days of Jeroboam King of Israel, chap. 1. 1.*Qu.* How long did he prophesie?*An.* Seventeen yeeres.*Qu.* Wherein stood his doctrine?*An.* In alluring and deterring.*Qu.* How did he allure the people?*An.* By the foretelling of Gods promises.*Qu.* What to doe?*An.* To obey and love him.*Qu.* How did he detour them?*An.* By threatening Gods plagues to fall upon them.*Qu.* For what?*An.* For their vicious and wicked living.*Qu.* Was Idolatry used in those dayes?*An.* Very much.*Qu.* Where?*A.* In the Synagogue, and other places.*Qu.* What doth the Prophet call the Synagogue?*An.* Dibilaim, that is, Rotennelle.*Qu.* What doth he call the people?*An.* Gomer, that is, Corruption, the daughter of Rotennelle.*Qu.* What doth he use those termes?*An.* To shew the filthinesse of their Idolatry, chap. 1.*Qu.* What is the sense of that corruption?*An.* To commit it is, not my people.*Qu.* What is understood by that?*An.* That so long as we delight in sinne, wee are not Gods people.*Qu.* What is the fruit of sin?*An.* Destruction.*Qu.* What causeth destruction?*An.* Want of knowledge, chap. 4. 6.*Qu.* How cometh want of knowledge?*An.* By neglecting Gods Word.*Qu.* What do we fall into for want of knowledge?*An.* Into all manner of sinnes, as swearing, lying, killing, stealing, and whoring, chap. 4. 2, 3.*Qu.* What is requisite for the preventing of these evils?*An.* Instruction.*Qu.* From whom?*An.* From the learned.*Qu.* What wilt the Lord doe to the Minister that is not able to instruct?*A.* Cast him off.*Qu.* What to the people, that being instructed, doe not follow that?*A.* The same, chap. 4. 6.

## CHAP. 6. to 14:

Question.

*What is the fruit of affliction?**An.* It causeth us to flie to God, as the wounded to the Physician.*Qu.* Will God be ready to receive us?*An.* Yes, and to heale us, as he did hurt us.*Qu.* How must we come unto the Lord?*An.* With obedience in heart towards him, and love towards our neighbour, chap. 6. 6.*Qu.* How will he entertaine us?*An.* Hee will bee our God, and we shall bee his people, chap. 2. 23. Hee will be joyed unto us as the Bridegroom to his Bride, never to be separated, chap. 2. 20.*Quest.* But if we keep aloofe, and come not at him, what will he doe?*A.* He will forsake us, as we forsake him.*Qu.* Of what continuance are the afflictions of his people?*An.* Of but a moment, of a very short stay.*Qu.* Give a proofe.*An.* After two dayes hee will revive us, in the third, he will raise us up, chap. 6. 2.*Qu.* To what is the righteousness of man compared?*An.* To a morning cloud, which is straight dispersed; and to early dew, which soon dries up.*Qu.* For what doth the Prophet complain against the King?*An.* For sursetting and excess, chap. 7. 4.*Qu.* For what against the people?*An.* For battering the King in his wickednesse, chap. 7. 1.*Qu.* For what else?*An.* When they cryed, they did not cry to him, chap. 7. 4. When they sought helpe, it was at the hands of men, chap. 7. 11.*Qu.* How doth God deale with us, when we flye from him to the helpe of men?*An.* Spreads a net before our feet, and entangles us in our owne devices, chap. 7. 12.*Qu.* Whether did Israel flye for helpe?*An.* To Egypt.*Qu.* What found they there?*An.* Nettles in their pleasant places, and thornes in their Tabernacles, chap. 9. 6.*Qu.* How were they plagued at home?*An.* With famine and slaughter.*Qu.* With famine how?*A.* The floure and the Wine-presse did not feed them, and the new wine failed them, chap. 9. 2.*Qu.* With slaughter how?*An.* Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 12. & 14. 1.*Qu.* What shal the last of their punishments?*An.* No, Samaria the chiefe City of Israel, was destroyed as the Sime upon the water, chap. 10. 7. and the rest of the Cities the sword fell upon, and devoured them, chap. 1. 6.*Qu.* What became of the people that survived?*A.* They were led captive into Assyria, ch. 11. 5.*Qu.* How doth God expresse the sorrow of his judgments against the wicked?*An.* In comparing himselfe to a whirle-winde, them to chaffe; humilie to a Lion, and them to his prey, whom he will scatter and devoure, chap. 13. 27.*Qu.* How doth he expresse his favour to the godly?*An.* He will say to death, I will bee thy death; and to the grave, I will bee thy destruction for thy deliverance, chap. 13. 14.*Quest.* How are the wicked measure the favour of God?*An.* By outward prosperity, chap. 12. 8.*Qu.* How do the godly measure the favour of God?*An.* By inward graces.*Qu.* How might Samaria, and the whole Kingdom

of Israel have avoided their ruine?

An-By harkening to the Prophet, that told them of it long before.

Qy-Are not we admonished in the like manner in these days?

An-Yes.

Qy-By whom?

An-By Gods Preachers.

Qy-What must we learne?

An-By the harmes that fall to Israel, to avoid the like threatned to us, if we forsake not our wickedness.

## JOEL.

Question.

What doth Joel teach?

An-Repentance.

Qy-How?

An-By telling Juda of her great plague that was fallen upon them for their sinne.

Qy-What was the plague?

An-Famine.

Qy-In what manner?

An-Their corne and fruit-trees were destroyed.

Qy-How?

An-By Caterpillars, and other cankerous Wormes, chap-1-4.

Qy-What was the efficacious cause of this plague?

An-Drunkennesse and surfeiting, chap-1-5.

Qy-What was the effect?

An-Men howled, and cattell pined, ch.1-10-18.

Qy-What is the means to avoid such and the like plagues?

An-Repentance and prayer, chap-1-14.

Qy-But Juda, not reformed by this plague, what other doth Joel prophesie shall fall upon them?

An-The sword.

Qy-By whose practice?

An-The King of the Assyrians.

Qy-What kinde of fellow doth he describe him to be?

An-One, before whose face should stand terror, and behinde his backe destruction, chap-2-3-6.

Qy-How doth hee teach them to avoid this plague?

An-By repentance likewise, and Prayer.

Qy-What doth the Lord promise, if we doe repent?

An-For scarcity, abundance: I will send you corne, and wine, and oyle, (saith the Lord) and you shall bee satisfied, chap-2-19. And for warre, peace: I will remove far from you your enemies, chap-2-20.

Qy-What doth he promise beside?

An-Increase of spirituall grace, and the confusion of them that were their enemies, chap-3-17, 18.

## AMOS.

Question.

Of what birth was Amos?

An-A poore Heardsmans son.

Qy-Where was he borne?

An-At Tecoa, a poore Towne, six miles from Jerusalem.

Qy-In whose dayes did he prophesie?

An-In the dayes of Uzziah King of Juda, and Jeroboam King of Israel.

Qy-How doth he procure authority to his doctrine, considering he was of so base a parentage?

An-By saying that his words are the words of God, chap-1-1.

Qy-Against whom doth he first prophesie?

An-Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.

Qy-What was his purpose in that?

An-To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Jewes, whom he had from age to age nurtured up in his discipline.

Qy-Against whom doth he next prophesie?

An-Against the Kingdomes of Israel and Juda.

Qy-What sinns of theirs doth he smite out?

An-Cruelty, presumption, security, and lacke of pity, hoarding up of corne, and covetousness.

Qy-How were they cruel?

An-They turned judgement into Wormewood, that is, instead of equity they executed oppression, chap-5-7.

Qy-What was their punishment for that sin?

An-They should build houses, and not dwell in them, and plant vineyards, and not eat the grapes thereof, chap-5-11.

Qy-Why?

An-Because the foundation was laid by the ruine of the poore.

Qy-How were they presumptuous?

An-Notwithstanding Gods threatnings, they still thought themselves innocent.

Qy-How doth he reprove that sin?

An-By asking a question.

Qy-What is the question?

An-Can a Trumpet be blowne in the City, and the people not be affraid? That is, Can God by his Prophets cry out against sin, and the people thinke there is no sin? chap-3-6.

Qy-How were they secure?

An-They stretch themselves upon beds of Ivory, are the Lambes of the flocke, had Musick, drinke wine in bowles, but no man pittied the poore, chap-6-4, 5, 6.

Qy-What is the punishment of such people?

An-Their feasts shall bee turned to mourning, their songs to lamentation, and their ease to unrest, chap-8-10-12.

Qy-How were they covetous?

An-They swallowed up the poore, chap-8-4.

Qy-How was that?

An-By hoarding up things necessary for food and cloathing, and to procuring a death, that they might sell deare even the very refuse of their merchandize, and make their great measure small, and their weight litle, chap-8-5, 6.

Qy-What hath the Lord sworn he will doe to such people?

An-He hath sworne by the excellency of Jacob, that hee will never forget any of their wickednes, chap-8-7. Though they digge into hell, thence hee will fetch them: though they climb up to heaven, from thence hee will bring them: though they sinke into the bottomne of the sea, there hee will command the Serpent to bite them: and though they go into captivity, hee will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap-9-2, 3, 4.

## OBADIAH.

## Question.

**W**hat sin doth Obadiah complain of?

*An.* The lacke of charity.

*Qy.* In whom?

*An.* In brother towards brother.

*Qy.* Who were they?

*An.* The Edomites against the Israelites.

*Qy.* How were they brothers?

*An.* The Edomites came of Esau, and the Israelites of Jacob.

*Qy.* What wrong did the Edomites to the Israelites?

*An.* Joynd with their enemies, rejoiced at their destruction, and holpet to beate away the spoile, chap. 1. 11, 12, 13.

*Qy.* How did God punish them?

*An.* Hee made the house of Jacob a fire, and the house of Joseph a flame, and let the Edomites betwene them, as stubble to be devoured, cha. 1. 18.

## JONAH.

## Question.

**W**hither was Jonah sent?

*An.* To Niniveh the chiefe City of the Assyrians.

*Qy.* What to doe?

*An.* To preach.

*Qy.* Did he obey the commandement of God?

*An.* No, he broke it.

*Qy.* How?

*An.* He went another way.

*Qy.* Whither?

*An.* To Tarshish.

*Qy.* What move'd him so to doe?

*An.* His owne reason.

*Qy.* Why?

*An.* Because hee thought, if the Jewes repented not by his doctrine, much lesse would the Heathen.

*Qy.* How did he for a passage?

*An.* Hired a ship, and paid his faire.

*Qy.* When he was at sea what happened?

*An.* A tempest.

*Qy.* Who caus'd that tempest?

*An.* God.

*Qy.* To what end?

*An.* To check the disobedience of Jonah.

*Qy.* What did he during the tempest?

*An.* Slept.

*Qy.* What did the Mariners?

*An.* Studied to finde the cause of this disturbance.

*Qy.* After what manner?

*An.* B. casting lots.

*Qy.* To whom fell the lot?

*An.* To Jonah.

*Qy.* What a d the Mariners with Jonah?

*An.* Threw him into the sea.

*Qy.* By whose counsell was Jonah cast into the sea?

*An.* By his owne.

*Qy.* Why did he counsell against himselfe?

*An.* His conscience drew from him, both his sin, and the punishment due to it.

*Qy.* Was he drowned?

*An.* No: though his sinne deserved it, yet God preserved him.

*Qy.* How?

*An.* He sent a Whale that swallowed him.

*Qy.* What followed?

*An.* The tempest ceased, and the Mariners glorified God.

*Qy.* But what did Jonah, being in the fishes belly?

*An.* Thought upon his sinne, and cried to the Lord.

*Qy.* How did the Lord deliver him?

*An.* Caus'd the Fish to cast him up upon dry land.

*Qy.* What may we learn from hence?

*An.* Not to despair of succour, being overwhelmed in the waves, both of sinne and punishment.

*Qy.* How long had he been in the fishes belly?

*An.* Three daies and three nights.

*Qy.* And what followed then?

*An.* The Lord spake to Jonah the second time, and bade him arise and go to Niniveh, and preach repentance.

*Qy.* Did he now obey?

*An.* Yes, and cryed in the streets: Yet forty daies, and Niniveh shall be overthrowne.

*Qy.* How did the people entertaine his doctrine?

*An.* With feare and trembling.

*Qy.* What did they?

*An.* Proclaimed a Fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robes, and put on sack-cloth, commanding all his subjects to doe the like, and that neither man nor beast should taste food, till they had cri'd to the Lord for mercy.

*Qy.* When the Lord saw their repentance, what did he?

*An.* Turned away his wrath, and saved their City.

*Qy.* How did Jonah take their deliverance?

*An.* He was angry.

*Qy.* Why?

*An.* B. cause, being a Prophet, hee should be found false of his word; and therefore began to upbraid God.

*Qy.* In what manner?

*An.* O Lord (said hee) was not this my saying, when I was yet in my country, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of evils: for which cause I fled to Tarshish? Therefore I beseech thee take my life rather than let me live in infamy.

*Qy.* Whither went he then?

*An.* Out of the City, to see if after forty dayes the Lord would destroy the City.

*Qy.* On which side of the City saw he?

*An.* On the East side.

*Qy.* How was he covered?

*An.* He built him a Booth.

*Qy.* What did God cause to grow over him to shadow him?

*An.* A Gourd.

*Qy.* What became of the Gourd?

*An.* The next morning a Worme stricke it, and it withered.

*Qy.* Did Jonah suffer any inconvenience by that?

*An.* The Easterne winde and Sunne beames beat upon Jonahs head, and made him faint, so that he was grieved for the losse of the Gourd.

*Qy.* What said the Lord to him then?

*An.* Hast thou pity (said hee) on the Gourd, for which

which thou hast not laboured, nor made it grow, which came up in a night, and perished in a night and wouldest thou not have met pity Ninivch, wherein there are six score thousand persons, that cannot discern the right hand from the left, and also much cattell?

*Qy. What learn we by this?*

*An.* That wee must not measure the providence and mercy of God, after the square of our humane affection.

*Qy. What was the small cause of offending Jonah to Ninivch?*

*An.* By the sudden repentance of these heathen people to reprove the obduracy and hardness of heart of his owne children; that many yeares were called upon.

*A.* They quickly forgot the preaching of Jonah, and the mercy was shewed them at that time, and returned again to their former iniquity, for which Nahum prophesies their destruction.

*Qy. And were they then destroyed?*

*An.* Yes.

*Qy. By whom?*

*An.* By the Chaldeans.

## HABAKKUK,

*Question.*

*What did Habakkuk prophesie against?*

*An.* The pride and tyranny of the Chaldeans, that were puffed up with their spoiles and victories.

*Qy. What doth he compare the men of this world unto?*

*An.* To fishes.

*Qy. What is his reason?*

*Answ.* Because, as amongst fishes, the great devour the small, so it is amongst men, ch. 1. 14.

*Qy. How loathsome is tyranny and pride?*

*A.* So loathsome that the very stones of the wall shall cry out against it, ch. 2. 11.

*Qy. What did he prophesie should be the end of the Chaldeans?*

*A.* Ruine and destruction.

*Qy. By whom?*

*An.* By the Medes and Persians, ch. 2. 8.

*Qy. How may a man prove the power of his faith?*

*An.* If with the Prophet hee can rejoice in the Lord, when the Figge-tree doth not blossom, and when there is no fruit of the Vines, when the Olives faile, and the fields yeeld no meat, when the Flockes are cut off, &c.

## ZEPHANIAH.

*Question.*

*What prophesied Zephaniah?*

*An.* In the dayes of Josiah King of Juda.

*Qy. How did he terrifie the wicked?*

*An.* By fore-telling them of their utter destruction, and carrying into captivity.

*Qy. How and he comfort the godly?*

*Answ.* By prophesying their returne and happiness, and the revenge God would take upon their enemies.

## HAGGAI.

*Question.*

*Which are the three last Prophets?*

*An.* Haggai, Zachariah, Malachy.

*Qy. When were these sent?*

*An.* After the seventy yeares of the captivity were expired.

*Qy. For what cause?*

*Answ.* To comfort the people, and to encourage them to haste the building of the Temple.

*Qy. Were they slacke in this business?*

*An.* Yes, preferring their owne private gaine in toying for wealth, and building themselves faire houses.

D

## MICAH.

*Question.*

*What did Micah prophesie of?*

*An.* Of the birth of Christ, chap. 6. 2. Of his Kingdome, v. 4. Of his victory, v. 8. Of the glory and peace of the Church, chap. 4. 1, 2, 3. and her triumph both over her enemies and afflictions, chap. 7. 8.

*Qy. In how many things consists the duty of a Christian?*

*An.* In two: Holinesse to God, and righteousness to our brethren.

*Qy. Will not one of these serve God?*

*An.* It will not our service of God is abominable, without righteousness to man, ch. 6. 8. to 11.

*Qy. What sins doth Micah reprove?*

*An.* The contempt of Gods word.

*Qy. How did the Jews contemne the word?*

*An.* In forbidding the Prophets to prophesie.

*Qy. What persons did he reprove?*

*An.* The Princes.

*Qy. For what did he reprove them?*

*An.* For killing justice for money, and eating the flesh of the people, slaying off their skin, breaking their bones, and chopping their flesh to peeces, chap. 3. 1. 3.

*Qy. What is understood by that?*

*Answ.* Their pilling and polling the Common-wealth.

*Qy. What else did he reprove?*

*An.* The Priests for their covetousnesse, ch. 3. 10.

*Qy. And whom else?*

*An.* The rich Merchant.

*Qy. For what?*

*Answ.* Because hee is full of lyes and deceit, ch. 6. 12.

*Qy. What are the virtues here commended?*

*An.* Silence and patience, ch. 7. 5. y.

## NAHUM.

*Question.*

*What doth Nahum teach?*

*An.* That it is dangerous to resolve to live in the lease of God, and fall from it againe.

*Qy. By what example?*

*An.* By the example of the Ninivites.

*Qy. Did they so?*

houses before the glory of God.

*Qy-What was the reason?*

*An-* They had no reason at all, yet as corrupt men, that never want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 3.

*Qy-Who reproved them?*

*An-* God first, and Haggai afterward.

*Qy-How did God reprove them?*

*An-* By sending a famine amongst them.

*Qy-How did the Prophet reprove them?*

*Answ-* By rebuking them in these words: Is it time for your fives to dwell in cieled houses, and not to build the house of the Lord.

*Qy-Were they upon this converted?*

*An-* Yes.

*Qy-What was the sign of their repentance?*

*An-* Fear before the Lord, chap. 1. 12.

*Qy-How did the Lord comfort them?*

*An-* Sent his Spirit upon them, saying, Being wood, and build this house, and I will be favourable unto it, chap. 1. 8.

*Quest-Who were the chiefs of the people in this work?*

*An-* Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehoadak, the high Priest.

*Qy-What was the promise of God unto them?*

*Answ-* That although this house seemed nothing like so sumptuous and beautifull as that which Solomon built, yet if they would have patience, the time should come, that he would make it far more glorious.

*Qy-How is that to be understood?*

*Answ-* Not of the material Temple, built with wood and stone; but of the spirituall, which should be erected by the coming of Christ chap. 2. 20.

*Qy-What saith the Lord here of their sacrifices?*

*An-* That they were uncleane.

*Qy-How?*

*An-* Not in the things themselves, but because the persons that offered them were uncleane.

*Qy-What leaue we by that?*

*An-* Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the inward of the heart, and not the word of the mouth, justifyeth.

## ZACHARIAH.

*Question.*

*W-Howe son was Zachariah?*

*An-* The son of Barachiah.

*Qy-Why was he lens?*

*An-* To instruct and comfort the people.

*Qy-How did he instruct them?*

*An-* That they should avoide the wickedness of their fathers.

*Qy-How did he comfort them?*

*Answ-* By telling that God would be mercifull unto them, assist them in their worke, chap. 1. 16. Put back their enemies, chap. 1. 15. Fill them with all plentie of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that Zerubbabel as hee had begun, so should hee finish the Temple against all hinderances whatsoever, chap. 4. 9.

*Qy-If they did serve the Lord, upon whom would he remove their affliction?*

*An-* Upon their enemies.

*Quest-How should their zeale to Gods service be manifested?*

*An-* By their worke, chap. 1. 3.

*Qy-What should be their best clothing?*

*An-* Not silkes nor precious stones, but righteousness through Christ, chap. 3. 4.

*Qy-What doth he prophesie of Christ?*

*An-* That he should be both King and Priest by the crownes that were set upon the head of Jesus Christ, chap. 6. 11.

*Quest-Why should those issues be attributed unto him?*

*An-* To signifie all power was given unto him spirituall and temporall.

*Qy-In what sort was Christ promised to come?*

*An-* Humbly, and in great poverty, riding upon an Ass, chap. 9.

*Qy-And why?*

*Answ-* Because the Prophets had set forth his Kingdome without majestie and power: yet his Dominion should stretch from Sea to Sea, chap. 9. 10.

*Qy-But wherein was the error?*

*Answ-* In their grosse and earthly imagination, having the eyes of their minds fixt upon the transitory pompe of this world, and not upon the true and spirituall glory of authority.

*Qy-After the Jewes return, and re-edifying of the Temple, were they at peace?*

*Answ-* No, they had many afflictions and temptations for the tryall of their patience, and approving of their faith; onely such as had beleev'd, had the peace of conscience.

*Qy-Against what sins did the Prophet proclaim judgement?*

*An-* Against stealing and perjury.

*Qy-What is their punishment?*

*An-* A curse goeth forth against them, and they shall be cut off, chap. 5. 3.

*Qy-What were we to understand by the woman in the Ephah?*

*An-* Either the wickednesse of the Jewes should be restrained by enemies, or the cruelty of the enemies by God.

*Quest-What is the punishment of a foolish Shepherd?*

*Answ-* His arme shall be dried up, and his eye darkned.

*Qy-What meaneth the Prophet by that?*

*An-* He shall have neither power nor understanding to instruct the people.

## MALACHIE.

*Question.*

*W-What was the first sin Malachy reproved?*

*An-* Obstinat hypocrisie.

*Qy-Wherein?*

*Answ-* In that the Jewes were manifest offenders, and yet seemed to justify themselves, chap. 1. 6.

*Qy-If we make God our Father, whom doth he require of us?*

*An-* Honour.

*Qy-If we make him our Lord, what?*

*An-* Feare, chap. 1. 6.

*Qy-What is the second sin Malachy reproved?*

*Answ-* Carelesnesse in the Priests, that thought any Sacrifice was sufficient, and did not examine whether



whether it were according to the Law or no, chap. 1. 8.

*Q<sup>y</sup> What was required in the Priest ?*

*An.* A care in his heart to serve God aright, and his lips to bee a treasure of knowledge to instruct the people.

*Q<sup>u</sup>est. What is the third sinne the Prophet reproveth ?*

*Answ.* Their marrying Wives of an Idolatrous Generation.

*Q<sup>y</sup> What is the punishment of that sinne ?*

*Answ.* The Lord will cut him off that doth so, chap. 2. 11, 12.

*Q<sup>y</sup> What is the fourth sin ?*

*An.* Breach of Wedlocke, cha. 2. 14.

*Q<sup>y</sup> What is the fifth ?*

*An.* Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were crost, chap. 3. 14, 15.

*Q<sup>u</sup>est. From whence proceeded that sin ?*

*An.* From want of patience, and submitting to Gods pleasure : for if they saw not Gods helps ever present to defend them, they would straightway murmur, which is a signe also of ingratitude.

*Q<sup>y</sup> How ?*

*Answ.* In that they forget their former deliverance.

*Q<sup>y</sup> What is the sixth sin ?*

*An.* Sacrilege, robbing the Priests of tithes and offerings.

*Q<sup>y</sup> How doth God take this ?*

*An.* As done to himselfe : Ye have robbed me.

*Q<sup>y</sup> What is the punishment of this sin ?*

*An.* A curse on the whole Nation.

*Q<sup>y</sup> What is the reward of those that conscientiously pay this act ?*

*An.* The windowes of heaven opened, and a blessing powred out, that there should not bee roome enough to receive it, chap. 3. 10.

*Q<sup>u</sup>est. Who should be the next Peoples to sweeten them ?*

*An.* John Baptist.

*Q<sup>y</sup> Wherein should his office consist ?*

*An.* In joyning the people together in one unitie of Faith, and pronouncing Gods judgments against such as should refuse to receive Christ, chap. 4. 9.

*Q<sup>y</sup> Who should be the last ?*

*Answ.* Christ Jesus, the true Sonne of Righteousnesse, whose comfortable beames of mercy shine upon our soules to eternall happinesse, Amen.

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THE

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# THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15.16.

*Except we abide in Christ, we can do no good thing.*

## THE INDUCTION.

Question.



*What doth the New Testament include?*

*An.* The Gospel.

*Qy.* What is the Gospel?

*An.* A message of glad tidings.

*Qy.* What doth it principally contain?

*An.* The History of Christ.

*Qy.* Upon how many points stands the history of Christ?

*An.* Upon five.

*Qy.* Which be they?

*An.* Upon his Birth, his Life, his Death, his Resurrection, and Ascension.

*Qy.* What doth his birth teach us?

*An.* That he is the Day-star of merry risen to conduct us out of the darkness of death, and to guide our feet in the way of peace, Luk. 1.78.

*Qy.* What doth his life teach us?

*An.* All virtues requisite for a true Christian, he wing the Way, the Truth, and the Life, Joh. 14.6.

*Qy.* What doth his death teach us?

*An.* That our debt is paid, and the rigour of the law is satisfied, due to us for our sinne, wherein consisteth our Redemption, Mat. 20.28. Galat. 4.5. 1eb. 6.10.

*Qy.* What doth his Resurrection teach us?

*An.* The conquest over Death, Sinne, and Hell, herein standeth our Justification, Rom. 4.25.

*Qy.* What doth his Ascension teach us?

*An.* That our passage into Paradise is by him ad: open, which before (through finne) was shut against us, to the intent that where he is, we y also be, John 14.2.3. & 12.26.

*Qy.* What doth Christ require of us for all these things?

*An.* Two things.

*Qy.* Which be they?

*An.* Faith and Obedience.

*Qy.* What is Faith?

*An.* An assured belief of all his words and de: d.

*Qy.* What is Obedience?

*An.* A constant endeavour to perform all that he commanded, Mat. 28.20.

*Qy.* How do the Old and New Testament agree?

*An.* In this: that they both teach to know one Embrace one Faith, and erect one Church.

*Qy.* How doe they differ?

*An.* Four manner of waies.

*Qy.* Which be they?

*An.* First touching their publication: Secondly, their off: and fruit: Thirdly, their ceremonies: And fourthly, their teachers.

*Qy.* How do they differ touching their publication?

*An.* The Law was published with horro: r, the Gospel with joy.

*Qy.* How do they differ touching their fruit?

*An.* The fruit of the Law is death, Deut. 27.26. The fruit of the Gospel life, John 17.3.

*Qy.* How touching their Ceremonies?

*An.* In the Law, their Altar was made of stones: In the Gospel, our Altar is Christ Jesus, Heb. 13.10. In the Law, they did sacrifice Calves: In the Gospel, our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Hebr. 13.15. In the Law, they did circumcise the fore-skinne: In the Gospel, we must circumcise and cut off the lewd affections of our hearts, Rom. 2.29. In the Law, their Passeever was a Lambe of the flocke, Exod. 12.4. In the Gospel, our Passeever is the Lambe Christ Jesus, 1 Cor. 5.7. In the Law, the Passeever was but the shadow of the thing: In the Gospel, the Passeever is the Gospel it selfe.

*Qy.* How doe they differ touching their Teachers?

*An.* The publisher of the Law was man, Moses: The publisher of the Gospel, God and man, Christ. The teachers of the Law fore-told the coming of Christ in the flesh, Esay 7.14. The teachers of the Gospell fore-tell his coming in glory, Mat. 24.30.31. & 25.31. The teachers of the Law led forth the children of God to Canaan, 1st. 12.6. The teachers of the Gospel do direct them, to heaven, Mar. 5.3.8.10. They delivered them from the hands of humane tyrants, Exod. 12.31. Judg. 16.30. Christ in the Gospel sets us free from the hands of the spiritual tyrant the Diuell, ch. 15.54.

*Qy.* How many are the writers of the Gospel?

*An.* Four.

*Qy.* Which be they?

*An.* Matthew, Mark, Luke, and John.

*Qy.* Is the subject of these holy writers all one?

*An.* Yes.

*Qy.* What method shall we then use to draw particular points of doctrine from each of them, and us: terate any thing?

*A.* Divide the whole History of Christ into foure parts, and every part into foure branches.

*Qy.* Contents. What are the foure branches? And

disjunct

*dispute with you upon in the Gospel after Matthew ?*  
*Ans.* Their : Christ his Birth, his Persecution, Baptisme, and the election of his Apostles.

**The Doctrine out of the Gospel after  
 St. MATTHEW.**

**Question.**

**W**hat was Matthew by profession ?  
*An.* A Publican.

**Qy.** What were the publicans ?

*An.* Those kind of Jewes, which in the name of the Romanes did gather up the taxes and tallages imposed upon the people.

**Qy.** How came he to be an Apostle ?

*An.* Christ called him as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Jewes had given out of Christ, and that hee himselfe was exceeding rich, left all, and followed him.

**Qy.** What doth Matthew first set downe ?

*An.* The comming of Christ into the world.

**Qy.** How is that ?

*An.* Two manner of wayes.

**Qy.** Which be they ?

*An.* Once in the flesh, many times in the spirit.

**Qy.** How comes he in the spirit ?

*An.* Two manner of wayes : by grace to inspire us : as when the Spirit of God fell upon the 70. Elders, Num. 11. 25. 16. And upon the Apostles, Acts 2. 3. 4. Or by faith, to assure, as Saint Paul saith : The same spirit beareth witness with our spirit, that wee are the children of God, Rom. 8. 15. 16.

**Qy.** By what example doe we learne the comming of Christ in the spirit ?

*An.* By the example of Gods appearance to Eliah.

**Qy.** How was that ?

*Ans.* First came a mighty winde : and tore the Rockes, but God was not there : then rose an earth-quake, but God was not there : then came a fire, but God was not there : at last came a soft and still winde, and God was there, 1 Kin. 10. 11. 12.

**Qy.** Doth Christs spirit after the same manner descend into us ?

*An.* Yes.

**Qy.** How ?

*An.* First, there comes the breath of his threatening voice, to breake our stony hearts : then an earth-quake, that is, trembling at his judgements : thirdly, a fire, to try if wee repent aright : last of all, a soft voice of happy tidings, which is the Lambe, Christ Jesus.

**Qy.** How was his comming in the flesh ?

*An.* Hee was conceived of the holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

**Qy.** Is this all the times he shall come in the flesh ?

*An.* No : he shall come at the latter day.

**Qy.** In what manner ?

*An.* With power and great glory, Mat. 24. 30.

**Qy.** What to doe ?

*An.* To judge the world with righteousness, and the people with equity : that is, to give to every one according to their deeds, Mat. 25. 27.

**Qy.** Why did Christ take upon him our flesh ?

*An.* To satisfy for our sins.

**Qy.** How ?

*An.* In suffering under the justice of God what we had deserved.

**Qy.** What was the first evil Christ suffered ?  
*An.* Persecution.

**Qy.** When ?

*An.* As soone as he was borne.

**Qy.** By whom ?

*An.* By Herod King of the Jewes.

**Qy.** What learne we by this ?

*An.* That a Christian life in this world from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

**Qy.** Why was Jerusalem troubled, when news was brought of the birth of a new King, which was Christ, knowing they were weary of the government of Herod ?

*An.* First, to flatter him, because they would seeme to bee affected as he was, for hee was greatly troubled, Mat. 2. 3. And secondly, because there would arise a new occasion of blood-shed, by the contention of these two Kings.

**Qy.** What was the end of Herods malice towards Christ ?

*An.* As it is of all persecutors of Gods people, his owne ruine : for Christ was delivered from his rage, Mat. 2. 13.

**Qy.** Did his rage extend ?

*An.* No : when he saw himselfe mocked of the wise men, that promised to bring him word where Christ was, hee most cruelly slaughtered all the young children of Bethlehem, and the coasts thereabouts, thinking so to bee sure of his destruction, Mat. 2. 16.

**Qy.** What doe we learn of that massacre of so many innocents, Christ only excepted ?

*An.* That tyranny may destroy the body of Religion, but not the soule.

**Qy.** Was that no fault in the Wise men to breake promise with Herod ?

*An.* No : it is lawfull to breake promise in any thing, wherein the honour and service of God may be hindered.

**Qy.** How was Christ preserved ?

*An.* By flight into Egypt.

**Qy.** Why did Christ, being God, give place to the malice of Herod ?

*Ans.* To shew, that it is lawfull for us to flye from persecution, and save our lives ; so it may be done without scandall to the Gospel, Mat. 10. 14.

**Qy.** Why did hee flye into Egypt, rather than into any other Countrey ?

*An.* That the Scriptures might be fulfilled, according to the Prophet Hosea, Out of Egypt have I called my Son.

**Qy.** Wherein consisted the Jewes ingratitude ?

*An.* In stoning the Prophets and men of God, which were sent unto them for their soales health, Mat. 23. 37.

**Qy.** How doth Christ prophesie their ingratitude should be punished ?

*An.* By threatening unto them a spirituall and corporall plague.

**Qy.** What is their spirituall plague ?

*An.* Famine of the Word, and scarcity of Teachers.

**Qy.** What was their corporall plague ?

*Ans.* Ruine of their Citie, delolation of their Temple, and a generall dissipation or scattering of their whole Nation : at whose hands shall bee required the blood of all the Saints from Abel to Zachariah the sonne of Berachiah, whom they slue between the Temple and the Altar.

**Qy.** How many were the benefis of God bestowed upon the Jewes ?

*An.* Innu-

An-Innumerable; but these especially: he saved Noah from the flood, Abraham from the Chaldeans: he brought them afterward out of Egypt through the Red Sea: he fed them in the Wilderness with meat from heaven, and water from the Rocks: forty yeeres space their garments never waxed old: hee led them dry-thod over Jordan: hee gave them possession of one and thirty Kingdomes: he instructed them in his true service: hee built them a Temple: hee supplied them daily with Prophets to be their guides: and finally, sent his only begotten Sonne amongst them to bee a Physician both of their bodies and soules, whom they most cruelly put to death.

Quest-What did first make knowne the birth of Christ?

An-A Starre, Mat. 2.2.

Quest-How did that Starre differ from other Starres?

An-In three respects: First, as touching the place, being lower fixed then other Starres: Secondly, as touching the motion, moving daily forward, and not circularly. And thirdly, as touching the time it shone, as well by day as by night.

Q-To what did this Starre appeare?

An-To the Wise-men of the East, to conduct them where Christ was borne.

Q-What is signified by that Starre?

An-The Spirit of God, which must illuminate our hearts, or we shall never find the way to come unto Christ.

Q-When the Wise-men found Christ, what did they?

An-As all men must doe, when they have once got the knowledge of him.

Q-What is that?

An-Acknowledge our Love and service to him by our externall obligations.

Q-What were their obligations?

An-Gold, Frankincense, and Myrrhe: Gold, as he was a King: Frankincense, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 2.11.

Q-But in stead of these three things, what doe Christians learne to offer unto him?

An-For Gold, purity of life: for Frankincense, Prayer and Thanksgiving: and for Myrrhe, patience in adversity.

Q-In the cleventh Chapter of this Gospel Christ saith, I thank thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, & hast shewed it unto Bales: yet have bee saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men hee speaketh of there, and those mentioned here?

An-By the Wise-men there hee understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason: By Wise-men in this place hee understands such Wit-men, as in things that belong to the honour of God and our justification, reject the power and wisdom of man, and cleave onely to the grace of God through Christ, and the sincerity of his Word: In which sense they are called Bales, Mat. 11.25.

Q-In professing of Christ what comfort have we?

An-A threefold comfort: first, we know he is our Lord, and can and will defend us from all our enemies, Mat. 28.12.20. Secondly, hee is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spiritual Physician that cures us unto him, to comfort and heale our afflicted consciences, Mat. 11.18.

Q-Where is the end of the Old Testament, and beginning of the new?

An-In the Baptisme of Christ: for by that God doth as it were point unto us, and shew that hee is the true Messiah and Saviour.

Q-By what signe?

An-By the visible appearing of the holy Ghost, and the voice that was heard: This is my dearly beloved Sonne, in whom I am well pleased, Mat. 3.17.

Q-How many things are required in Baptisme?

An-Three: the visible Element (which is Water) the Word, and a promise of grace.

Q-What is the difference between the Baptisme of John, and the Baptisme of Christ?

An-John did baptize with Water to repentance; but Christ did baptize with Fire, that is, his holy Spirit, working in our hearts to their remission of sins.

Q-Why is John said to prepare the way of the Lord?

An-Because his Doctrine was Repentance, and no man can come unto Christ, except he first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully believing onely by the merits of Christ to be delivered from thence.

Q-Was our Saviour first circumcised, then baptiz'd?

An-He was.

Q-For what reasons?

An-Circumcised he was for the fulfilling of the Law; baptized, for the establishing of the Gospel.

Q-Who did Christ first call to his service?

An-Poorer Fishermen.

Q-What doe we learne by their calling?

An-Two things.

Q-Which be they?

An-First, an example of Charity in Christ, that of his meere mercy and grace choise such poore and simple men to be the chiefe pastors and pillars of his Church: Secondly, an example of faith, and obedience in them, who no sooner were called, but straight way left all they had, and followed Christ, Mat. 4.17.

Q-How did they follow Christ?

An-Not as many Christians now-a-days doe, in outward shew and seeming holiness, but with that resolution, that they willingly under-went poverty, scorn, slander, and death it selfe, to shew themselves worthy Schollers of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times called upon, and yet we come not.

Q-How led Christ his Disciples?

An-Two manner of wayes: bodily and spiritually.

Q-How did he lead them bodily?

An-By inuring his body to travell by Sea, by Land, in City, Field, Mountaine, and Valley, for the publishing of the Gospel, and worke of their salvation.

Q-How did he lead them spiritually?

An-By manifesting unto them great signes and arguments of humility, patience, love, fortitude, and all other vertues of the minde, so that what he was, such he would have them, and all that must upon his holy name to be.

Q-Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?

An-Because the mighty stand upon their reputations; the learned are obdurate in their opinions,

and

and the rich enthrall'd with covetousness.

*Quest.* Was there none then of this sort came when Christ called them?

*Ans.* Yes, but they were very few, as of rich men, Zachaeus and Matthew: Of Gentlemen, the centurion, and Joseph of Arimathea: and of learners, Nicodemus, Gamaliel, Saul.

*Q.* Did these men leave all, and follow Christ?

*Ans.* They did.

*Q.* How then had Matthew a house to banquet Christ in afterward?

*Ans.* To forsake all is understood, not cleane to part from all which they had, but to make no reckoning of their goods, other then they might serve to the glorie of God, and the reliefe of his more distressed members.

*Q.* Why doth Christ call his Apostles and Ministers the Salt of the earth?

*Ans.* Because, as the property of Salt is to bite, purge, and preserve; so their Doctrine ought to bite, reprove, and instruct.

*Q.* Why were they called the Light of the world?

*Ans.* Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

*Q.* What is the end thereof?

*Ans.* The glory of God.

*Q.* Is it not then enough for them to preach the Gospel openly, and with boldness of heart?

*Ans.* No, they must likewise bring forth fruit of good life by their deeds of charity, Mat. 5. 16.

*Q.* In how many things consisteth the testimony of a good life?

*Ans.* In three things.

*Q.* Which be they?

*Ans.* In holiness, which belongeth to God: in righteousness, which belongeth to our neighbour; and in soberness, that belongeth to our selves.

*Q.* For how many causes are we bound to serve God?

*Ans.* For three causes: *First* creation, because he created us: *Second* redemption, because he redeemed us: *Third* amoris, because he loved us.

## Doctrine out of the Gospel after St. MARK.

### Question.

*What was Marke?*

*Ans.* A Disciple of Peters, of whom hee had learned the acts of Christ.

*Q.* What are the branches to be handled in this Gospel?

*Ans.* The tempting of Christ, his fasting, prayer, and miracles.

*Q.* When was Christ tempted?

*Ans.* As soone as hee had received Baptisme: whereby we learne, that the Spirit of God begins sooner to worke, but is soone crost and overwarted by the spirit of the Divell, cha. 1. 12.

*Q.* What is the difference betweene these two spirits?

*Ans.* The Spirit of God is loving, gentle, meeke, not forcing, nor threatening; the spirit of the Divell is subtle, cruell, false, and full of terror. Between these two spirits, the spirit of man is continually tossed, the one working to our salvation, the other to our damnation.

*Q.* Who tempted Christ?

*Ans.* Two sorts of creatures.

*Q.* Which be they?

*Ans.* The Divell and the Jewes.

*Q.* From whence fetched the Divell his Arguments, wherein he tempted?

*A.* From three things: either from the wit and reason of man, the custome of the world, or from the corrupting and wresting of the Scriptures, as in this place it appeares.

*Q.* What doth the Divell tempt unto?

*Ans.* Sinne.

*Q.* What is the nature of sin?

*Ans.* To disobey.

*Q.* What full was sin?

*Ans.* A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

*Q.* How many kinds of temptations are there?

*Ans.* Two.

*Q.* Which be they?

*Ans.* Bad, which proceed from the Divell and his instruments; and good, which proceed from God.

*Q.* How doth God use to tempt?

*Ans.* Two manner of wayes: by tryalls on the right hand, and by tryalls on the left.

*Q.* How doth he tempt us by tryalls on the right hand?

*Ans.* By offering us temporall blessings; as wealth, promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinfull manner. Or by bestowing upon us temporall blessings, to try if we will dispose of them according as he hath commanded, and as his upright Angell.

*Q.* How doth he tempt us by tryalls on the left?

*Ans.* By suffering heresies to rise up amongst us, to see if they can seduce us: or by common corruption of manners, when any slanders, scandalls, and injuries are offered, to prove our constancy, patience, and love.

*Q.* How did the Jewes tempt Christ?

*Ans.* By frivolous questions to entrap his life; as, whether it were lawfull to give tribute to Cesar, or not, chap. 13. 14.

*Q.* What is comfort in temptation?

*A.* That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did our Saviour, chap. 13.

*Q.* Why doth God suffer us to be tempted?

*Ans.* For five speciall reasons.

*Q.* Which be they?

*Ans.* First, to try whether we be faithfull: secondly, to make us seeke unto him for helpe: thirdly, the better to manifest his power and love, in delivering us: fourthly, to create in our hearts a thankfulness for our deliverance: and fifthly, that we may bee made like unto our Saviour Christ.

*Q.* What doth this serve?

*Ans.* That we ought alwayes to pray, that we be not led into evill temptation.

*Q.* Doth God suffer us at any time to fall under the force of temptation?

*Ans.* He doth.

*Q.* What is the cause?

*Ans.* That he might shew us our naturall weakness, and make us more heedie in our walking.

*Q.* After Christ was delivered from the temptation of the Divell, what did he?

*Ans.* As we ought to doe in the like case, mett cheerfully endeavoured to performe the will of his Father.

*Q.* What may we therefore liken the temptation of the Divell unto?

*Ans.* A

An. A blow or wound, which dismayes not the good Christian, but rather stirres him up more forcibly, to withstand the assault of his enemy.

Quest. *What opportunity did the Diuine wash to stamp Christ?*

An. When he was alone in the wilderness, and oppressed with long fasting.

Qy. *How long had he fasted?*

An. Forty dayes and forty nights.

Qy. *What company had he?*

A. None but the wild beasts.

Qy. *What may we understand by the wilderness?*

An. The world.

Qy. *What by the wild beasts?*

An. The inward and outward dangers thereof.

Qy. *Inward dangers of what?*

An. Of ones owne rude and untamed affections.

Qy. *Outward danger of what?*

A. Of the vanities, whereby we continually fall.

Qy. *What is a good remedy against these dangers?*

A. Fasting, and not as some suppose, forty dayes, but to long as wee live in the wilderness of this wicked world.

Qy. *What is fasting?*

An. Abstinence from things of the body, that we may the more readily apply our selves to those of the spirit.

Qy. *How many kinds of fasting be there?*

An. Two.

Qy. *Which be they?*

A. Corporally, which is a refraining from meat: and Spiritually, which is an abstaining from sin.

Qy. *When are we said truly to fast?*

A. When we keep our eyes from looking after vanities: our tongues from cursing, swearing, and evil speaking: our hearts from meditating on mischief: our hands from practising unlawful actions, and our feet from treading the way of scorn.

Qy. *What is the property of true fasting?*

An. It must not be done for vaine-glory, but to mortifie the body, that it may be in subjection to the spirit; and to the intent we may have the more provision for the relieving of the poore.

Qy. *What are the effects that follow fasting?*

An. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soule.

Qy. *What is the opposite of fasting?*

An. Intemperance.

Qy. *What is intemperance?*

An. An over-flowing of voluptuousnesse against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qy. *What are the effects that follow it?*

A. Disorder, impudencie, unseemlines, negligence, imbecility of body, and destruction of soule.

Qy. *Wherein consisteth intemperance?*

An. In sumptuous feasting.

Qy. *Is it not tolerable for Christians to feast?*

Answ. Yes: if it be done with moderation and thanksgiving, as appears by the examples of Matthew, who feasted our Saviour Christ, Mat. 2. 15.

Qy. *Whom must we feast?*

An. Not our rich neighbours, lest they bid us againe, and so recompence be made: but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luk. 14. 12. 13.

Qy. *What must be joynt with fasting, to make it acceptable?*

An. Repentance and Prayer.

Qy. *What is Repentance?*

An. An hearty sorrow for sinne with a firme re-

solution never to offend againe: so that it is enough to be grieved for our sinne, except wee will amend.

Qy. *Give an instance.*

A. It is our Saviours words: Repent and amend for the kingdom of God is at hand.

Qy. *What goes before Repentance?*

An. Admonition.

Qy. *What follows it?*

An. Forgiveness.

Qy. *Who hath power to forgive sin?*

An. Christ the son of God, chap. 3. 23.

Qy. *When hath he power to forgive?*

An. Whensoever we call upon him by Faith, by the example of the blind man, chap. 10.

Qy. *What doth this readiness to forgive infer?*

An. Imitation in us, to doe the like one towards another.

Qy. *And why?*

An. Because, except we forgive one another, we shall not be forgiven of our Father in Heav. chap. 11. 26.

Quest. *How many circumstances as touching selves, are to be considered in pardoning offences?*

An. Sixe.

Qy. *Which be they?*

An. First, who it is that must forgive every one as well the King as the Subject. Secondly, what to be forgiven; not only slight offences, but all capital wrongs, whether sodain or premeditate. Thirdly, whom they be we must forgive; namely, our Christian brethren. Fourthly, how often; not many times only, but seventy seven times. Fifthly, in what sort; not faintly, but from the heart. Sixthly, where not at the Altar only, and when we pray, but all times, when our brother shall seem to offend. Alas this, Forgive, as we would have God forgive us.

Qy. *In how many things consisteth forgiveness?*

An. In foure.

Qy. *Which be they?*

An. Commune, to winke at our brothers offences: Condone, to pardon the qualitie of the offence: Remitter, to withhold the punishment: and Indulger, to take into labour.

Qy. *But if the offence be such, as wee must reprove our brother, how must it be done?*

A. Mildely, lovingly, secretly, and guiltlesse ourselves of what wee reprove him for; freely, without feare, upon a true and iust occasion, at a fit time.

Qy. *To what may we compare him that is a good reprobinder of others, and never lookes unso his own infirmities?*

An. To five things.

Qy. *Which be they?*

An. To the Lampe in the Temple, which gives light to the Priest, and consumes it selfe. Secondly, to the Eye, that sees all things, but sees not it selfe. Thirdly, to Noahs work-men, that built an Ark, save Noah and were drowned themselves, Fourthly, to such a one as clothes every one, and goes naked himselfe. Fifthly, to Esau, that was a Forerunner, and lived alwayes abroad, and therefore did lose his blessing at home.

Qy. *What is the gate that opens to forgiveness before God?*

An. Prayer.

Qy. *What is Prayer?*

An. A calling upon God in the time of trouble.

Qy. *How many sorts of prayer are there?*

An. Two: mentall, consisting in the heart, without utterance from the tongue; and vocally, consist-



in the heart, and pronounced with the tongue.

*Qq-How many are the properties of Prayer?*

*An-Four.*

*Qq-Which be they?*

*An-1. must be secret, without ostentation; zealous, without doubting to obtaine: briefe, without babbling: and constant, without intermission.* ch-11-23.

*Qq-How many reasons are there to prove the goodness of prayer?*

*An-Six.*

*Qq-Which be they?*

*An-First, it is full of joy: for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh us like the Angels in heaven. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then almes-deeds: for by our almes we helpe but few, but by prayer wee may profit thousands. Sixthly, it is a victorious thing: for it overcometh God, which overcometh all things.*

*Qq-When must we pray?*

*An-At all times.*

*Qq-Why?*

*An-Because wee know not when the Lord will call us to judgement, ch-13-33.*

*Qq-What are enemies to prayer?*

*An-Drowsinesse and carelesnesse: and therefore our Sav our hath said, Watch and pray.*

*Qq-How must our mindes be disposed when wee pray?*

*An-We must be in charity with all men.*

*Qq-What may encourage us to pray?*

*An-The faithfull promise of the Lord, that hee will heare us, Aske, and ye shall have; Knock, and shall be opened unto you.*

*Qq-How was prayer effectuall in Christ?*

*An-By prayer he wrought some of his miracles, as appeareth, ch-9-29.*

*Qq-What is a miracle?*

*An-An act exceeding the course of nature.*

*Qq-Why was it requisite that Christ should worke miracles?*

*An-To prove himselfe both God and man, and consequently, the true Messiah and Saviour of the world.*

*Q-To save, how many wayes may it be understood?*

*An-Two manner of waies: first, in preserving and giving temporall blessings to all: and secondly, in redeeming of some, by giving eternall happiness to the Elect.*

*Qq-What are the miracles of Christ?*

*An-Giving sight to the blinde, strenght to the lame, health to the sicke, walking upon the waters, and raising of the dead, &c.*

*Qq-In this respect what is Christ called?*

*An-A Physician.*

*Qq-How doth he differ from other Physicians?*

*An-He wrought by his owne power, and looked not for reward, he scorned not to handle and touch sicke patients, notwithstanding the contagion of their diseases, and he went about and offered himselfe to the diseased.*

*Qq-Did he write the Gospel, as an eye-witnesse of the same?*

*An-No: but as hee had heard from Paul and others.*

*Qq-What are the points from whence we must derive our argumentation in this Gospel?*

*An-The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.*

*Qq-When began Christ to preach?*

*Answ- At twelve yeares old, when his Parents found him disputing with the Doctors in the Temple, ch-4-46.*

*Qq-How shall we know a Preacher?*

*An-By his fruits.*

*Qq-What be they?*

*An-His doctrine, if it be of God: and his conversation, if it be according to his Doctrine.*

*Qq-How many things are required in a Preacher?*

*An-Six: things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.*

*Qq-What is it to teach?*

*An-To declare the true meaning of the Scriptures.*

*Qq-What is it to exhort?*

*An-To remember the hearers of the Word what they have heard; and to be serious with them not to forget that which they have learned, but to bring forth fruits of good life.*

*Qq-What are the fruits of good life?*

*An-Deeds of charity, done to the honour of God, and good of our Neighbour.*

*Qq-To what end are they available?*

*An-To shew how neare, or how farre off we are from Christ: for hee that findes by the disposition of his heart, that he wisheth well to all men, not only his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that seeth not the heate of charity in his heart, may think assuredly God is farre from him.*

*Qq-Are we justified then by works?*

*An-Yes, before men: but by faith before God.*

*Qq-What is it to pray?*

*An-To desire of God to open the hearts of the hearers, that they may bee edified by their hearing.*

*Qq-What is it to praise?*

*An-To give God thanks for them, when they are seene to prosper.*

*Qq-What is it to reprove?*

*An-To inveigh against their sins, laying before them the judgements of God.*

*Qq-What is it to encourage?*

*An-To give boldnesse to the penitent, assuring them of mercy.*

*Qq-What is required in the hearers?*

*An-Five things: first, diligent attention, not to have their mindes carried away in the time of preaching through vanities; secondly, meditation, to ruminate upon such good lessons as they have heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their teachers: and fifthly, thanksgiving for the light of the Gospel.*

*Qq-After what method doth Christ teach?*

*An-Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.*

*Qq-Why did he teach by Parables?*

*An-Because the unbelieving Jewes might heare, and not understand, ch-8-10.*

*Qq-What is a Parable?*

*An-A*

## Doctrine out of the Gospel after

St. LUKE.

### Question.

*What was Luke?*

*An-A Physician of Antioch, and a companion with Paul in his travels.*

*An.* A discourse, containing one thing in words and another in sense.

*Q.* What vices doth Christ reprove?

*An.* All.

*Q.* How doth he reprove ambition?

*An.* By saying to his Apostles, He that seemeth least among you, the same shall be great, ch. 9. 48.

*Q.* How pride?

*An.* He that exalteth himselfe shall be brought low; and he that humbleth himselfe, shall be exalted, chap. 18. 14.

*Q.* How revenge?

*An.* When James and John saw [the Samaritanes] would not receive Christ, they would him to call for fire from heaven to consume them; but Christ rebuked them, saying, Ye wot not of what spirit ye are: I came not to destroy, but to save, ch. 9. 55, 56.

*Q.* How inconstancy, or falling from the truth?

*An.* No man putting his hand to the Plow, and looking backe, is apt for the Kingdome of God, chap. 9. 62.

*Q.* How neglecting of Chr. Word when it is preached, and not bringing forth fruits of repentance?

*An.* It shall be easier for Tyre and Sidon in the day of Judgement, then for such men, cha. 10. 14.

*Q.* How worldly carefullnesse?

*An.* By the Parable of the rich man, that built his barns wide, and laid up goods for many yeares, and said to his soule, Now take thy rest, when presently God pronounced upon him, Thou fool, this night thy soule is taken from thee, cha. 12. 19, 20.

*Q.* How else?

*An.* By the example of the Ravens, and Lillies of the field, which neither sow nor reape, yet God feeds them, and the Lillies are clothed with greater royalty then Solomon, chap. 12. 24, 27.

*Q.* By what reason doth Christ confute the folly of worldly minded men?

*An.* By argument *a minore ad majus*, by saying; Which of you by taking thought, can add to his stature one cubite? If then ye bee not able to doe the lesse, how will ye performe the greater? chapter 12. 25, 26.

*Q.* What must then be our care?

*An.* Not for trash of this world, but to lay up treasure in heaven, where neither thiefe approacheth, nor rust can corrupt, chap. 12. 33.

*Q.* How reproveth Christ rash judgement, as when wee condemne such upon whom God executeth his judgement, to be greater sinners then we our selves are?

*An.* By telling us, that except we repent, we shall all likewise perish, cha. 13. 3.

*Q.* Why?

*An.* Because whosoever hath deserved worst, we (if God should enter into judgement with us) have deserved as bad as they.

*Q.* How doth he reprove the trust in our owne merits?

*An.* By saying, that when we have done all that we can, we are still unprofitable servants, because we can doe nothing, but that which is our duty to doe, chap. 7. 10.

*Q.* Whom doth Christ pronounce blessed?

*An.* The peace-maker, the poore in spirit, the sorrowfull, for they shall rejoyce: the persecuted, for great shall their reward be in heaven, Mat. 5.

*Q.* Wherein doth blessednesse consist?

*An.* Not in honour, for then Pharaoh had beene blessed: nor in wit, for then Achitophel had beene blessed: nor in wealth, for then Ahab had beene blessed: but in the feare of the Lord.

*Q.* How is this feare preferred?

*An.* By having a care to the commandments.

*Q.* Wherein consisteth the performance of the commandments?

*An.* Not onely in bridling the hands, but in restraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

*Q.* How doth Christ threaten the cruel?

*An.* He that in anger calls his brother fool, shall be in danger of hell fire, Mat. 5. 22.

*Q.* To what first reckoning will he call the lascivious?

*An.* Whosoever looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Mat. 5. 28.

*Q.* Is it lawfull for a man to put away his wife?

*An.* No, except it be for fornication, Mat. 5. 32.

*Q.* What oaths must we use in our private conversation?

*An.* Yea, yea, and Nay, nay; for whatsoever is more then that, cometh of evill.

*Q.* By what may we swear?

*An.* Neither by heaven, for it is the throne of God: nor by earth, because it is his footstool.

*Q.* May we not swear at all?

*An.* Yes, before a Magistrate, for the confirmation of the truth, and not otherwise.

*Q.* What is an oath?

*An.* A calling of God to witnesse, that what we swear is true, or to be revenged on us if we ly.

*Q.* May we which are humane creatures, be revenged one upon another?

*An.* No.

*Q.* Why?

*An.* Because Christ hath said, Bless them the curse you: doe good to them that hate you, Mat. 5. 38.

*Q.* By what reason doth Christ bind us beremits?

*An.* By an argument taken from the nature of God, who is gracious and loving unto mankind: as, he maketh the Sun to rise, and the Raine to fall upon the just and unjust, Mat. 5. 45.

*Q.* Who is just?

*An.* Not any man: for he that saith he hath no sin, is a lyar, and there is no truth in him.

*Q.* How many sorts of sinners are there?

*An.* Three.

*Q.* Which be they?

*An.* The first are such as are of a reprobate state, neither fearing God nor man, as Pharaoh, Judas, &c. The second are such as before God are very impious, yet to themselves and the world seeme righteous; and of this sort are the Pharisees and Hypocrites. The third is of those, that in the sight of God and the world are sinners, but because they acknowledge their finnes, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous; as Mary Magdalen, Zichcus, and the Thiefe upon the Crosse.

*Q.* What is a speciall note to know a repentant sinner by?

*An.* Vigilancy, & that when the Lord cometh, we be not found unprofitable servants.

*Q.* Who are called profitable servants?

*An.* Such as with care performe the will of their Master.

*Q.* Who are called unprofitable servants?

*An.* First, such as are Magistrates, and abuse their authority, to the hurt of such as are under them. Secondly, such as are under the degree of subjects, and

and neglect their calling, or deprave it by their wicked practices. Thirdly, rich men that helpe not the necessities of the poor. Fourthly, the wife and learned, that suffer the ignorant to goe astray for want of their good counsell and instruction.

*Qy. For all these good instructions, which Christ gave unto the Jewes, how did they receive him?*

*A.* With slander and reproach, saying, that he did blaspheme, and cast forth Devils by the power of B. I. z. but the Prince of Devils, ch. 5. 21. & 11. 15.

*Qy. What is blasphemy?*

*Ans.* To detract from the power of the holy Ghost.

*Qy. Was it sufficient to allay the malice of the Jewes, to say Christ was a blasphemer?*

*Ans.* No, the condition of envious men is such as when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

*Qy. How did they practise Christ his overthrow?*

*Ans.* hiring Judas to betray him unto them.

*Qy. What doe we learne by this, that amongst the Jewes one was a traitor?*

*Ans.* That even amongst the smallest number of Gods Elect, there the Devil hath his instrument.

*Qy. For what did Judas betray his Master?*

*Ans.* For money, as many do their souls, ch. 21. 6.

*Qy. What was the last memorable thing that Christ did before his betraying?*

*A.* The institution of the Sacrament of his body and blood.

*Qy. Of how many things doth this Sacrament consist?*

*Ans.* Of two.

*Qy. Which be they?*

*Ans.* The visible substance; which is Bread and Wine; and the invisible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

*Qy. How many things are required for the worthy receiving?*

*Ans.* Four.

*Qy. Which be they?*

*Ans.* Knowledge, to discern a difference betwixt this holy ordinance, and other ceremonies: Faith, to believe that Christ dyed for us: Repentance, to be sorry for our sins: And Charity, to forgive our brethren.

*Qy. Is it not enough then to remember Christ by meditation, reading, and hearing?*

*Ans.* No, except we doe likewise actually receive his body and blood in the Sacrament of the Supper.

*Qy. What two things did Christ use in offering his body upon the Crosse?*

*Ans.* Breaking of his Body, and drawing forth of his blood.

*Qy. What must our breaking be?*

*Ans.* A contrition of heart for our finnes, and breaking of bread in the way of charity.

*Qy. What must our pouring forth be?*

*Ans.* Tears of repentance, and tears of compunction.

*Qy. How do we receive Christ in the Sacrament?*

*Ans.* Spiritually.

*Qy. What place must be prepared for him?*

*Ans.* An upper room in the house, an inward room in the heart, a large room to receive his remains, a faire room hung with the tapistry of righteousness, a sweet room decked with flowers of love, a convenient room with a chimney and a bed, that is the fire of zeal, and the bed of peace.

*Qy. What must he live dies?*

*Ans.* Prayer and thanksgiving.

*Qy. What his attendants?*

*Ans.* Faith, Hope, and Charity.

*Qy. How shall a man know whether he have received Christ or no?*

*Ans.* If he finde that hee doth not onely hate his Word, but brings forth the fruit of good doctrine; and therefore a good Christian is compared to a Tree.

*Qy. Why?*

*Ans.* Because he hath a root, which is Hope; a heart, which is Faith; a barked, which is Charity; branches, which are spirituall Vertues; green leaves, which are good words; and fruit, which is good works.

*Qy. How was Christ apprehended?*

*Ans.* With Bils and Staves.

*Qy. How did they use him?*

*Ans.* Beated him, and set a crowne of thornes upon his head.

*Qy. Whether did they carry him to be examined?*

*Ans.* To the high Priest first, and then to Pilate, and afterward to Herod.

*Qy. What were these men?*

*Ans.* Chief Magistrates, but very wicked.

*Qy. What are godly Magistrates called?*

*Ans.* Gods.

*Qy. Why?*

*Ans.* Because they execute the judgement of God upon offenders.

*Qy. What was one bad note of a Magistrate in Pilate?*

*Ans.* This, that though he knew Christ to be innocent, yet because of the opinion of the people, rather than he would purchase their displeasure, he delivered him over to their will, ch. 18. 31.

*Qy. Upon what occasion is the friendship of the wicked oftentimes renewed?*

*Ans.* Upon the disgrace and downfall of the goodly, as appears by Herod and Pilate, who having been long enemies, were now reconciled together, upon the apprehension of Christ.

### The Doctrine out of the Gospel after Saint J O H N.

#### Question.

*What was John?*

*Ans.* An apostle, and the entirely beloved of Christ, ch. 13. 23.

*Qy. How did he write the Gospel?*

*Ans.* As both an eye-witness, and an ear-witness of that which Christ had said and done.

*Qy. What seasons in this place to be handled?*

*Ans.* These foure branches, the Conviction of Christ, his Execution, Resurrection, Ascension.

*Qy. Were not the Jewes justified with the imprisonment of Christ?*

*Ans.* No, they sought likewise to put him to death.

*Qy. Why did they pursue him with such hatred, having done so many good deeds among them?*

*Ans.* Upon the same reason that vice pursueth vertue, iniquity, godliness; falsehood, truth; and darkness, light.

*Qy. How are they blinded?*

*Ans.* By rage, and their owne afflictions.

*Qy. What are the afflictions?*

*Ans.* Like

*An.* Like Whistle-windes, when they have once got the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, Crucifie him, crucifie him, ch. 19. 15.

*Qy.* *What did they object against him?*

*An.* That he did seduce the people, blaspheme, was not Cæsars friend, and worse then Barabbas a Theefe.

*Qy.* *How did they say he seduced the people?*

*An.* By false doctrine, in denying righteousness by the Law, ch. 5. 24.

*Qy.* *How blasphemed?*

*A.* In calling himselfe the Son of God, ch. 10. 33.

*Qy.* *How was he Cæsars friend?*

*A.* In making himselfe a King, ch. 19. 12.

*Qy.* *How worse then Barabbas?*

*An.* In that they thought a Blasphemer worse than a Theefe.

*Qy.* *What theefe was this?*

*A.* Saint Peter in the third of the Acts calls him a Murderer. St. Matthew, a Notable Theefe. Saint John sayes he was a Robber. Saint Luke tells us that for sedition and murder he was cast into prison, ch. 23. 19.

*Qy.* *How did Christ confute the objection of the Jewes?*

*A.* First, by saying he was the Way, the Truth, and the faithfull Shepheard; and therefore did not seduce the people, ch. 14. 6. & 10. 11.

*Qy.* *How secondly?*

*An.* By saying, what he did, he did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, ch. 5. 12. & 10. 30.

*Qy.* *How thirdly?*

*An.* By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar; and therefore was no enemy to Cæsar.

*Qy.* *How fourthly?*

*A.* By shewing he came to enrich them with all the treasure of happy life: and therefore was no Theefe, like Barabbas, ch. 6. 48. & 7. 18.

*Qy.* *Were they not satisfied with this?*

*A.* No, not though Pilate, the chiefe Magistrate, before whom hee was indited, did certifie them, from the judgement seat, that he found no fault in him, ch. 18. 38.

*Qy.* *Why did not then Pilate set him free?*

*A.* Because he respected more the displeasure of the people, than the discharge of his owne conscience; wherein hee shewed himselfe a bad Magistrate.

*Qy.* *Was Pilate altogether without compassion, when he gave judgement upon Christ?*

*An.* No, he had a kind of compassion, but it was counterfeited; and therefore though he would wash his hands never so often, he cannot cleare himselfe from the guilt of innocent blood.

*Qy.* *How many sorts of cruelty are there?*

*An.* Three.

*Qy.* *Which be they?*

*An.* The first is of such as procure it, who nevertheless will not execute it themselves; and this was the cruelty of the Jewes. The second is of such as devise not themselves to be cruell, but when the word is put into their hands, or the means given unto them, doe not spare forthwith to execute it with all inhumanity and brutishnesse of heart; and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation; whom they both ought and might

save and helpe if they would; and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

*Qy.* *How many waies may we help the distressed?*

*An.* Four manner of waies.

*Qy.* *Which be they?*

*An.* Either in person, when we travell and labour for their deliverance, or with our goods, in relieving their wants, or with our counsell to direct them, or with our power quite to deliver them.

*Qy.* *Had Christ any such friends?*

*An.* No, nor did he need them, because he could have delivered himselfe if it had pleased him.

*Qy.* *Where were his Apostles?*

*An.* Flid from him.

*Qy.* *Peter boasted he would dye for him, and did he now forsake him in his extremity?*

*An.* He did not onely forsake him, but he slyly swore he knew him.

*Qy.* *How often?*

*An.* Three times the same night that Christ was apprehended, ch. 18.

*Qy.* *What he learned by this?*

*An.* The inconstancy of flesh and blood, and fickleinesse of worldly friends.

*Qy.* *What became of Judas that betrayed him?*

*An.* At of a pernicious Traitor.

*Qy.* *How was that?*

*A.* He hanged himselfe.

*Qy.* *Who gave him that judgement?*

*An.* His owne guilty conscience.

*Qy.* *How many offices of torment doth a guilty conscience include?*

*An.* Four.

*Qy.* *Which be they?*

*An.* Of an Accuser, a Juror, a Judge, and an Executioner.

*Qy.* *How of an Accuser?*

*An.* In laying our sins to our charge, Rom. 2. 15.

*Qy.* *How of a Juror?*

*An.* By giving in evidence against us.

*Qy.* *How of a Judge?*

*An.* In condemning us.

*Qy.* *How of an Executioner?*

*An.* By inflicting deserved punishment.

*Qy.* *What is it to have a guilty conscience?*

*An.* To live in a continuall torment and hell of minde.

*Qy.* *What was the manner of Christs execution?*

*An.* The death of the Crosse.

*Qy.* *What extremity did he suffer before he was nailed upon the Crosse?*

*A.* He sweat water and blood, was faintly accused, buffeted, spit upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

*Qy.* *What extremity did he endure upon the Crosse?*

*A.* His hands and feet were nailed, his side pierced with a spear, he dranke vinegar and gall, was forsaken of God, and rejected of the world.

*Qy.* *For whom did he suffer all these torments?*

*An.* Not for any effence of his, for he was immaculate; but for our sins, which were infinite.

*Qy.* *To what end did he suffer them?*

*A.* To the satisfaction of the Justice of God, and the Redemption of our soules.

*Qy.* *What he learned by that?*

*An.* His obedience to God the Father, and his love towards us.

*Qy.* *What he*

**Q<sup>y</sup> Wherein appeared his obedience towards God?**

**An-** In two things.

**Q<sup>y</sup> Which be they?**

**An-** In performing all that God had commanded, which is called actual obedience; and in patient bearing all that was imposed upon him; which is called passive.

**Q<sup>y</sup> Wherein appeared his love towards us?**

**An-** In giving his life for us, when we were yet his enemies.

**Q<sup>y</sup> What is life?**

**An-** The power and vigour of the soule, expressed by the instrument of the body.

**Q<sup>y</sup> What are the opinions of Atheists touching life?**

**An-** Some thinke, because a man liveth no longer than he breatheth, that the life of man is nothing but a puffe of winde. Some again, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood. And other some, because in death they perceive no difference betwene men and beasts, therefore they hold our lives to be as the lives of brute beasts, vanishing without immortality of soule: but all these opinions are corrupt and leud.

**Q<sup>y</sup> Why so?**

**An-** Because they are grounded onely upon the corporall senses.

**Q<sup>y</sup> How do you prove the soule to be immortal?**

**An-** Because it is the Image of God, which is a spirit, and eternall: for there must alwayes be an agreement betwixt the image, and the thing whereof it is an image.

**Q<sup>y</sup> What parts of Christ did suffer death?**

**An-** His humanity.

**Q<sup>y</sup> Of what doth his humanity consist?**

**An-** Of body and soule like unto ours, sin onely excepted.

**Q<sup>y</sup> Did his soule suffer death?**

**An-** It did.

**Q<sup>y</sup> Why then the soule is not immortal?**

**Answ-** There be two kinds of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it is said, that Christ his soule did dye: inasmuch, as for a while it was excluded from the presence of God.

**Q<sup>y</sup> What part of Christ did not suffer?**

**Answ-** His Deity, by which hee did overcome death.

**Q<sup>y</sup> How did his victory over death appeare?**

**An-** By his Resurrection.

**Q<sup>y</sup> When was that?**

**An-** Upon the third day.

**Q<sup>y</sup> What benefits have we by his Resurrection?**

**Answ-** The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall have any power over us, so long as wee beleeve in him.

**Q<sup>y</sup> How prove you that?**

**An-** By his owne words, I am the Resurrection and the Life, he that beleeveth in me, though hee were dead, yet shall he live, ch. 11. 25. And again, he that beleeveth in the Son, hath life everlasting; and he that beleeveth not in the Son, shall not see life, but the wrath of God abideth on him, ch. 3. 36.

**Q<sup>y</sup> What kind of people held opinion that there was no Resurrection?**

**An-** The Sadducees; and therefore they tempted Christ with the question of the Woman that had seven husbands, whose wife she should bee at the

day of the Resurrection.

**Q<sup>y</sup> How did Christ answer that question?**

**An-** By saying, that in the Kingdom of Heaven they neither marry, nor are married, but are as the Angels of God.

**Q<sup>y</sup> What are they called, that amongst us deny the Resurrection?**

**An-** Atheists.

**Q<sup>y</sup> How many sorts of Atheists are there?**

**An-** Two.

**Q<sup>y</sup> Which be they?**

**An-** The one, that perswade themselves, the soule is mortall as well as the body: the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sin after this life.

**Q<sup>y</sup> How doth the Scripture dispute the first?**

**An-** By saying, that whosoever beleeveth in Christ, shall not perih, but have eternall life, ch. 3.

**Q<sup>y</sup> How the second?**

**An-** By the words that God shall say to the wicked at the day of Judgement, Depart from mee ye cursed into everlasting fire, which is prepared for the Devil and his Angels, Mat. 25. 41.

**Q<sup>y</sup> How many sorts of Angels be there?**

**An-** Two: good and bad.

**Q<sup>y</sup> Of what substance are good Angels?**

**Answ-** Not of the nature and essence of God, nor immortall of themselves; but have their immortality from God, who both gives it unto them, and preserves them in it, and could take it from them if he would.

**Q<sup>y</sup> What difference is there betwixt the spirits of men and Angels?**

**An-** Angels are of a more glorious essence, besides, the spirits of men are joyned unto bodies, the spirits of Angels are not.

**Q<sup>y</sup> Are not the spirits of men celestiall?**

**An-** Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

**Q<sup>y</sup> What difference is there betwixt soule and spirit?**

**An-** A soule is common to all men living, as well Infidels as others: but spirit is properly in those that are regenerate, and borne anew by Faith, and the holy Ghost.

**Q<sup>y</sup> To whom did Christ first appeare after his Resurrection?**

**An-** To Mary Magdalen, and afterward three severall times to his Apostles.

**Q<sup>y</sup> How long was he upon the earth after his Resurrection?**

**Answ-** Forty dayes, and then he was taken up on high, and a cloud received him, Act. 13. 9.

**Q<sup>y</sup> Did he not ascend before forty dayes, seeing he forbids Mary to touch him, because he was not yet ascended: and tells them, I ascend to my Father, and to your Father? &c.**

**An-** He did not: he stayd so long to settle and establish the wavering faith of his Disciples.

**Q<sup>y</sup> Where was Christ when he was taken up?**

**An-** Upon Mount Olivet.

## ACTS.

**Q<sup>y</sup> Question.**

**An-** After that Christ ascended into heaven, whom did he leave on the earth for the building up of the Church?

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*As His eleven Apostles.*

*Q. How did he strengthen them?*

*A. By sending the holy Ghost unto them, ch. 1. 4.*

*Q. In what likeness did the holy Ghost appear?*

*A. In the likeness of fiery tongues, ch. 1. 3.*

*Q. With what did it refine them?*

*A. With the knowledge of languages.*

*Q. To what end?*

*A. That they might preach to all Nations.*

*Q. Was that their office?*

*A. Yes.*

*Q. Who enjoyed them thereby?*

*A. Christ, ch. 1. 8.*

*Q. Upon how many points did their office consist?*

*A. Of two.*

*Q. Which be they?*

*A. To baptize, and to instruct.*

*Q. How did they baptize?*

*A. In the Name of the Father, of the Son, and of the holy Ghost.*

*Q. How did they instruct?*

*A. Two manner of ways.*

*Q. Which be they?*

*A. By visiting the Death, Resurrection, and Ascension of Christ: and teaching of Faith, Repentance, and good works, ch. 2. 32. 34. 35. 38.*

*Q. What power had they given them to confirme their doctrine?*

*A. The power of working miracles; as making the lame to goe, healing the sicke, and raising the dead, ch. 3. 6. & 5. 24. 42.*

*Q. Who stood against them?*

*A. The practice of the D.V.I.*

*Q. Who defended them?*

*A. The providence of God.*

*Q. How did the Devils practise against them?*

*A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.*

*Q. To what purpose and end did the Devils doe this?*

*A. To overthrow, or at least to stop the course of their preaching, if it had bin possible.*

*Q. How did God defend and preserve them?*

*A. He revealed the conspiracies against them, chap. 6. 9. He pacified the tumults and commotions, chap. 10. 33. to 41. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, ch. 13. 17. He delivered them out of prison, ch. 5. 19. He comforted them when they were beaten, chap. 5. 41. & 23. 11. and in death he gave them life, chap. 14. 19.*

*Q. Who conspired against them?*

*A. The Jewes.*

*Q. How?*

*A. When Paul was imprisoned by them, some forty of them, or more,ooke an oath, that they would not eate nor drinke until they had slain Paul, Act. 23. 12. 13.*

*Q. Under what colour would they execute their malice?*

*A. Under colour to have him brought forth to be examined, and they by the way would murder him.*

*Q. How did God reveales his conspiracy?*

*A. Pauls siter sonne overheard it, and was sent to tell the Captaine of the Castle of it, chap. 23. 20. 21.*

*Q. What did the Captaine when he heard of it?*

*A. Sent Paul with a power of men for his guard to Cesarea, to Felix the chiefe Governour.*

*Q. What would conspires against them?*

*A. The Jewes, and one Demetrius a Silver-smith at Ephesus.*

*Q. Against which of the Apostles did Demetrius raise a tumult?*

*A. Against Paul, Gaius, and Aristarchus, Pauls companions.*

*Q. Why?*

*A. Because they spake against Images, by making of which he got his living.*

*Q. What was Demetrius intent by this commotion?*

*A. To have Paul and his Disciples suppressed.*

*Q. How did God prevent his purpose?*

*A. The Towne-Clerke pacified the people, and the men were let go, chap. 19. 35.*

*Q. Who was the Devils instrument to persecute the Apostles?*

*A. Herod in Judea, and the unbelieving Jewes in Iconium, Thessalonica, and other places.*

*Q. Whom did Herod persecute?*

*A. Hee killed James, and put Peter in prison, chap. 12. 2. 5.*

*Q. Who was Gods instrument to deliver Peter?*

*A. An Angel.*

*Q. How was Herod punished for his cruelty?*

*A. He was eaten to death with worms, ch. 12. 23.*

*Q. Whom did the unbelieving Jewes persecute at Iconium?*

*A. Paul and Barnabas.*

*Q. How were they delivered?*

*A. God gave them knowledge of their danger.*

*Q. Whither went they for refuge?*

*A. To Lystra and Derbe, Cities of Licaonia, chap. 14. 6.*

*Q. Who were persecuted at Thessalonica?*

*A. Paul and Silas.*

*Q. How escaped they?*

*A. Their friends sent them away by night to Berea, chap. 17. 10.*

*Q. Who were the Devils instruments to slander the Apostles?*

*A. The Jewes.*

*Q. Where?*

*A. At Jerusalem.*

*Q. In what manner?*

*A. By saying (when they spake all manner of languages) that they were drunken with new wine, chap. 7. 12.*

*Q. How did God make them repene their slander?*

*A. By touching them with remission of conscience.*

*Q. Who were the Devils instruments to imprison the Apostles?*

*A. King Herod, the Jewes, and the Romane Substitute.*

*Q. Who was Gods instrument to deliver them?*

*A. An Angel, and such men as he raised to be their friends, ch. 19. 5. 19.*

*Q. How did God comfort the Apostles, when they were beaten?*

*A. By speaking unto them in visions, ch. 23. 11.*

*Q. Who was the first Martyr?*

*A. Saint Stephen.*

*Q. What was he?*

*A. One of the seven Deacons ordained by the Apostles.*

*Q. To what end?*

*A. To be carefull that no poore of the Church should want reliefe, ch. 7. 1.*

*Q. How died he?*

*A. He was stoned.*

*Q. By whom?*

*A. 3.*



*An.* By the whole multitude of the Jewes.

*Qy.* For what cause?

*An.* None but that being full of faith and power, he did great miracles among the people.

*Qy.* What caused him to be put in death?

*An.* Unspcakable, he saw heaven opened, and the son of man sitting on the right hand of his Father.

*Qy.* What did he to his persecutors?

*An.* Not only forgave them, but prayed that that sin might never be imputed to them.

*Qy.* What may we learne from St. Stephen?

*An.* Zeale for God, patience for our selves, charity to our enemies.

*Qy.* To which of the Apostles did he give life in death?

*An.* To Paul.

*Qy.* In what manner?

*An.* When Paul was stoned by the men of Lистра, and carried out of the City for dead, God raised him up againe, yea in the middell of the Disciples that stood about him, ch. 14. ver. 19. 20.

*Qy.* What learne we by the sequell of his discourse?

*An.* That God, by simple men, in spite of all tyranny, replenished the whole world with the found of the Gospel.

*Qy.* But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?

*An.* The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church than he did.

*Qy.* How doth that appeare?

*An.* By his painfull travell through many countries, his stripes, imprisonment, stoning, danger by land and sea, which he joyfully suffered for the love of Christ Jesus.

*Qy.* Why did God suffer his chosen servants to be so unmercifully handled of the world?

*An.* For three reasons.

*Qy.* Which be they?

*An.* That he himselfe might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

*Qy.* As they were painfull to teach, were the people as ready to follow their doctrine?

*An.* Many were, of those whose hearts were prepared for that calling; but otherwise they that were not, refused.

*Qy.* It appeareth then, that faith is the onely gift of God?

*An.* It is, and encreaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thracia, whose heart the Lord opened, that she attended to the doctrine of St. Paul, ch. 16. 14.

*Qy.* What strange conversions were there made by the Apostles?

*An.* The conversion of the Ethiopian Eunuch, of Cornelius, and Pauls Jaylor.

*Qy.* Why did the conversion of these men seeme more strange then the rest?

*An.* Because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted then any other.

*Qy.* How?

*An.* The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a soldier, whose thicke profession might seem to harden his heart against the first impression of Christian

faith, chap. 10. 5. and the Jaylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.

*Qy.* How and the converted seem themselves afterwards to be Christians.

*An.* By their works.

*Qy.* What be they?

*An.* The Eunuch planted the Gospel in Ethiopia; Cornelius used much prayer and almes-deeds; and the Jaylor cast the wounds of Paul and Silas, and comforted them with meat.

*Qy.* Is it not then enough for us to be Christians in name, but we are not also to be in nature?

*An.* No: for otherwise we shall be sure to undergoe the wrath of God.

*Qy.* What example?

*An.* The example of Ananias and Sapphira, and of Eutichus.

*Qy.* What were their faults?

*An.* In that whereas it was a custome amongst them, to employ all their goods to the benefit of their brethren, they kept backe a part to their own private use.

*Qy.* How were they punished?

*An.* With sudden death, ch. 5. 5. 10.

*Qy.* If God streweth such severity upon them, in that they adulterated, not their whole substance to the maintenance of Christian charity, what ought they to fear that will becom nothing, no more so much as the superfluity of their riches to the relieving of their distressed brethren?

*An.* Not only death of body in this World, but destruction of soule and body in the World to come, unless they amend.

*Qy.* Heretics and Enthusiasts offend?

*An.* Being of the Congregation of the faithfull, as he fate with others to hear Paul preach, neglected his doctrine (as in many Sermons with us we may see the like) and fell into a sleep.

*Qy.* How did God punish him?

*An.* He made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul revived him.

*Qy.* Let not Christians sit low, and in their pride, and therefore need feare no such danger?

*An.* True, they need not feare falling to the ground, but they may sit in areal of a greater fall.

*Qy.* What is that?

*An.* From the top of heaven to the bottome of hell, if when they should heare the word of God, they sleepe deep to stop their eares.

## ST. PAULS Epistle to the Romanes.

### Question.

*Qy.* What was the cause that the Apostles wrote Epistles?

*An.* The variety of Nations, whom they had converted, with whom they could not alwayes in person be conversant, and therefore they sent their mindes unto them in writing.

*Qy.* To what end?

*An.* To cherish their young faith, which otherwise, like a greene tree that hath not taken deepe root, might be shaken with contentions and errors.

*Qy.* Was there any such thing in Rome, as hath time as St. Paul sent his Epistle sheweth?

*An.* Yes.

*Qy.* What was it?

*An.* The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

**Q<sup>y</sup> Wherefore did the Jews despise the Gentiles?**  
**A<sup>n</sup>** They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

**Q<sup>y</sup> How did the Gentiles despise the Jews?**  
**A<sup>n</sup>** They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messiah, to whom only he was sent.

**Q<sup>y</sup> How did Paul take up this controversy?**  
**A<sup>n</sup>** Fully proving them both guilty of monstrous sins; and therefore unfit either to reprove others.

**Q<sup>y</sup> Of what doth he prove the Gentiles guilty?**  
**A<sup>n</sup>** Of Idolatry: for though they had not the Law written, yet by the frame of Heaven and Earth they could not but know there was an Omnipotent God: and therefore they ought not to have worshipped Idols, ch. 1. 20.

**Q<sup>y</sup> What doth he hold the Jews guilty of?**

**A<sup>n</sup>** Of Presumption: in thinking they could be justified by the Law, further neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousness.

**Q<sup>y</sup> What then must they depend upon for their justification?**

**A<sup>n</sup>** Only faith in Christ Jesus, who hath performed the Law for them; for to heare the Law was no cause of justification, but to performe the Law, which none was able to doe, but only the Son of God, ch. 1. 17. & 2. 20. 29.

**Q<sup>y</sup> How doth Paul distinguish of the Law?**

**A<sup>n</sup>** Into the Law of the Letter, and the Law of Faith.

**Q<sup>y</sup> What doth the Law of the Letter?**

**A<sup>n</sup>** Show us what sinne is, but not purge us from sinne.

**Q<sup>y</sup> What is the Law of faith?**

**A<sup>n</sup>** Righteousness obtained without the Law. **Q<sup>y</sup> How cometh he that?**

**A<sup>n</sup>** By the example of Abraham, who was justified by faith, before he was circumcised, that he might not thinke circumcision the cause of his justification, ch. 2. 10.

**Q<sup>y</sup> How then doth he draw the Jew and Gentile to agreement?**

**A<sup>n</sup>** By shewing them, that both the circumcised, and the uncircumcised shall be saved, if they believe.

**Q<sup>y</sup> What doth believe bring?**

**A<sup>n</sup>** Peace of conscience towards God, through our Lord Jesus Christ, ch. 5. 1.

**Q<sup>y</sup> What doth peace of conscience bring?**

**A<sup>n</sup>** Joy in tribulation.

**Q<sup>y</sup> What tribulation?**

**A<sup>n</sup>** Perience.

**Q<sup>y</sup> What patience?**

**A<sup>n</sup>** Experience.

**Q<sup>y</sup> What experience?**

**A<sup>n</sup>** Hope, that will not deceive us.

**Q<sup>y</sup> How is our hope made undecivable?**

**A<sup>n</sup>** By the love of God.

**Q<sup>y</sup> Wherem?**

**A<sup>n</sup>** In that when we were yet his enemies, he gave his only begotten Son to death.

**Q<sup>y</sup> How become we Gods enemies?**

**A<sup>n</sup>** By the sin of Adam.

**Q<sup>y</sup> Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousness of Christ?**

**A<sup>n</sup>** The justification that came by the righteousness of Christ.

**Q<sup>y</sup> Why?**

**A<sup>n</sup>** Because by one sinne only came damnation: but Christ by righteousness hath forgiven many

sins; that is, not only the sins of Adam, whereto we were guilty: but many other sins of our owne which we have since committed.

**Q<sup>y</sup> What bringeth us to the knowledge of sin?**

**A<sup>n</sup>** The Law: for we had not known lutt to be sin, if the Law had not said, Thou shalt not lust.

**Q<sup>y</sup> Then the more sinne is manifested, the more grace abounds.**

**A<sup>n</sup>** It doth.

**Q<sup>y</sup> May we therefore sin that grace may abound?**

**A<sup>n</sup>** God forbid.

**Q<sup>y</sup> Why not?**

**A<sup>n</sup>** Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, ch. 6. 6.

**Q<sup>y</sup> What is it to dye to sin?**

**A<sup>n</sup>** To abolish the works of the flesh.

**Q<sup>y</sup> What is it to rise unto newnesse of life?**

**A<sup>n</sup>** To follow the workes of the spirit.

**Q<sup>y</sup> What call you the workes of the spirit?**

**A<sup>n</sup>** Faith, Charity, Peace, Concord, Mercy, Love, &c.

**Q<sup>y</sup> What call you the workes of the flesh?**

**A<sup>n</sup>** Pride, Envy, Sloath, Gluttony, Vncharitableness, &c.

**Q<sup>y</sup> How are they rewarded?**

**A<sup>n</sup>** With death: for the reward of sin is damnation, ch. 6. 24.

**Q<sup>y</sup> How are the workes of the spirit rewarded?**

**A<sup>n</sup>** With eternall life, ch. 6. 25.

**Q<sup>y</sup> Are we all subiect to death by the Law?**

**A<sup>n</sup>** We are.

**Q<sup>y</sup> How then can the cause be good, which is cause of much ill?**

**A<sup>n</sup>** Yet the law is holy and good, and ordained to give us life, but that sin working in us, shew the property of the Law, so that in stead of life we finde death, ch. 7. 10.

**Q<sup>y</sup> How shall we avoid this danger?**

**A<sup>n</sup>** By living after the Spirit.

**Q<sup>y</sup> Who are they that live after the spirit?**

**A<sup>n</sup>** Such as God in his fore-knowledge hath predestinated thereunto, ch. 8. 10.

**Q<sup>y</sup> Are all men predestinated to be saved?**

**A<sup>n</sup>** No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory, ch. 9. 15.

**Q<sup>y</sup> Is God then the cause of any mans condemnation?**

**A<sup>n</sup>** No, but sin which reigneth in man.

**Q<sup>y</sup> What are they called which are ordained to be saved?**

**A<sup>n</sup>** The children of God.

**Q<sup>y</sup> How are we made the children of God?**

**A<sup>n</sup>** Three manner of waies.

**Q<sup>y</sup> Which be they?**

**A<sup>n</sup>** By Election, Creation, and Adoption.

**Q<sup>y</sup> Why are those blessings bestowed upon us?**

**A<sup>n</sup>** Not for any desert of ours, but through Gods mere mercy and love of God.

**Q<sup>y</sup> What recompence doth he require of us for them?**

**A<sup>n</sup>** Nothing but love.

**Q<sup>y</sup> How is our love shown?**

**A<sup>n</sup>** If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

**Q<sup>y</sup> When are we separated from Christ?**

**A<sup>n</sup>** When we love our sin more then him, and forsake his will to follow our owne.

**Q<sup>y</sup> Why must we endure any extremity, whether it result from God?**

**A<sup>n</sup>** Because

**An.** Because the afflictions of this life are not worthy of the glory which shall be shewne unto us in the life to come, ch. 8. 18.

**Qy.** Doe we obtaine that glory then by workes?

**Answ.** No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid up for us.

**Qy.** How are we put from that glory?

**An.** Onely by our sins.

**Qy.** To whom was this covenant of glory made?

**An.** To the Jewes first, and then to the Gentiles.

**Qy.** How did the Jewes lose it?

**A.** By thinking to become righteous by the Law.

**Qy.** How did the Gentiles obtaine it?

**Answ.** By believing in Christ so soone as they heard of his Name, ch. 9. 25.

**Qy.** Why could not the Jewes be righteous by the Law?

**An.** Because they could not fulfill the Law.

**Qy.** Are the Gentiles then righteous by fulfilling the Law?

**An.** They are.

**Qy.** How doe they fulfill the Law?

**Answ.** Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleve in him, so that his righteousness is become theirs, ch. 10. 4. 6.

**Qy.** Are all the Jewes rejected?

**An.** No, God hath reserved a remnant to be saved.

**Qy.** Are all the Gentiles accepted?

**An.** No, but onely such as doe heare the Word, and beleve it.

**Qy.** But some have not heard the Word; therefore they shall be excused.

**A.** Not for the sound thereof is gone through the earth; therefore none can plead ignorance, ch. 10. 18.

**Qy.** Because we are Gentiles, and accepted by our beleve in the place of unbelieving Jewes, ought we to despise them in respect of our selves?

**An.** No.

**Qy.** Why?

**An.** Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true Vine, which were but wilde branches, much more may he graffe the Jewes, which were true branches, into the true Stocke againe, chap. 11. 17.

**Qy.** Why doth S. Paul urge this similitude?

**A.** To shut up the contention between the Jewes and the Gentiles, that neither should despise others, because they were alike in beleife and unbeliefe.

**Qy.** After the deciding of this controversie, and certaine principall points of religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excell one another?

**An.** In unity and uprightnesse of life.

**Qy.** How is that to be performed?

**An.** By offering up our selves a lively sacrifice unto God.

**Qy.** What is a lively sacrifice?

**An.** To put off the works of darknesse, and put on the armour of light.

**Qy.** How must we cast off the works of darknesse?

**An.** By conforming our selves after the will of God, & not after the fashion of the world, ch. 12. 2.

**Qy.** What are the works of darknesse?

**An.** To embrace pride rather than humility, lust rather than chastity, hate rather than love, rebellion rather than obedience, gluttony rather than abstinence, &c.

**Qy.** What is the armour of light?

**An.** To dispose our mindes after the contrary. It seems then by being commanded to sacrifice our selves, that every Christian is a priest.

**An.** True, we are.

**Qy.** How are we consecrated?

**A.** Not by the infusion of oyle, but by the inspiration of the holy Spirit.

**Qy.** Why?

**An.** At our Baptisme.

**Qy.** Doe all Christians serve in the office of Priesthood?

**An.** No.

**Qy.** Why?

**Answ.** Because their sacrifice is not such as it should be.

**Qy.** How comes that passe?

**An.** By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

**Qy.** To whom is it given to doe those things?

**A.** To all, but not after a like measure.

**Qy.** What must they doe, that have priviledge of graces above others?

**An.** Not boast of it, but helpe to furnish them that want, ch. 11. 2.

**Qy.** By what example are we taught so to doe?

**An.** By the example of the members of a mans body: for as when the foot is offended, the rest of the members, as the eye, hand, and tongue, straight minister unto it, so ought it to be in the members of Christ his body, when one faints; the rest must relieve it.

**Qy.** Who is the head of the mystical body?

**An.** Christ.

**Qy.** Who are the eyes?

**An.** His Preachers.

**Qy.** Who are the eares?

**An.** Hearers of the Word.

**Qy.** Who are the hands?

**An.** The Magistrates.

**Qy.** Who are the feet?

**An.** The subjects.

**Qy.** What is the duty of a Preacher?

**An.** To teach with sincerity.

**Qy.** What is the duty of an hearer?

**An.** To attend with reverence.

**Qy.** What is the duty of a Magistrate?

**An.** To rule with justice.

**Qy.** What is the duty of a subject?

**An.** To obey with love.

**Qy.** What are the sinnes that kinde these joynts of the mystical body together?

**An.** Compassion and brotherly love.

**Qy.** What is compassion?

**An.** A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were hapned to our selves.

**Qy.** What doth it produce?

**A.** A distributing to their necessity: as counsell to them that erre, comfort to them that mourne, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourlesse, cha. 12. 15. 17.

**Qy.** How are these vertues performed in us?

**An.** By continuance in prayer.

**Qy.** What vices are contrary to compassion?

**An.** Hate, revenge, arrogancy, and self-love.

**Qy.** Why must we not hate?

**A.** Because God hath commanded love, ch. 2. 14.

**Qy.** Why must we not revenge?

**An.** Because revenge is the Lords, ch. 13. 16.

*Ques. Why must we not be arrogant and high-minded?*

*Ans.* Because we are all of one lineage, and no man hath any thing of himselfe, but what is given him of God.

*Ques. What is self-love?*

*Ans.* To be wise in our owne conceits.

*Ques. Dost our duty only extend to the body of our Christian brother?*

*Ans.* But to his mind also.

*Ques. How is that?*

*Ans.* We must take heed, that we offend not his conscience, by eating of meats, or observance of days, ch. 14. 21.

*Ques. Why are these precepts to be put in execution?*

*Ans.* Out of hand.

*Ques. Why?*

*Ans.* Because the time of our salvation draweth nigh, chap. 13. 11.

*Ques. When to be left off?*

*Ans.* Not till death.

*Ques. Why?*

*Ans.* Because whether we live or die, we live and die to the Lord, chap. 14. 3.

*Ques. How doth St. Paul conclude this Epistle to the Romans?*

*Ans.* With two things.

*Ques. Which be they?*

*Ans.* With Exhortation and Prayer.

*Ques. What doth he exhort them unto?*

*Ans.* The reading of the Scriptures, thanksgiving, and to beware of false Prophets.

*Ques. Why doth he exhort them to read the Scriptures?*

*Ans.* Because whatsoever is written, is written for their use and our instruction, ch. 14. 4.

*Ques. Why to thanksgiving?*

*Ans.* Because of the mercy of God shewed unto all.

*Ques. Why to beware of false Prophets?*

*Ans.* Because they raise divisions and opinions in the Church, contrary to the Doctrine of Christ, ch. 14. 16.

*Ques. What is his prayer?*

*Ans.* That we might be filled with all joy and peace that comes by faith, and with all abundance of hope.

*Ques. What is hope?*

*Ans.* An assured expectation of blessedness to come, in which Christ Jesus bring us, Amen.

*Ques. From whence did Paul write this Epistle?*

*Ans.* From Corinth.

## I. CORINTHIANS.

*Question.*

*Where was Paul, when he writ this Epistle to the Corinthians?*

*Ans.* In Syria.

*Ques. What was the cause that moved him to write?*

*Ans.* The Sects and Divisions that in his absence took root in the Church of Corinth.

*Ques. What were they?*

*Ans.* Some held of Paul, some of Apollo, and some of Cephas.

*Ques. How doth he reprove them?*

*Ans.* By shewing them that Christ is one, and his Religion one: and therefore ought not to be divided. And howsoever Paul, Apollo, and Cephas taught, it is nothing, except God give the increase, chap. 3. 6.

*Ques. Whence then proceeds the knowledge of the Scriptures?*

*Ans.* From the Spirit of God, chap. 2. 12.

*Ques. Who is the man?*

*Ans.* The Preachers, ch. 2. 9.

*Ques. How are they to be esteemed?*

*Ans.* As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his stead.

*Ques. How ought they to live the Word?*

*Ans.* Not in the enticing speech of mans wisdom, but in the plain evidence of the Spirit, ch. 2. 4.

*Ques. Why?*

*Ans.* Because the wisdom of the world before God is foolishness, and that which the world accounts foolishness, is wisdom before God, ch. 3. 19.

*Ques. What is their office then, that persuade themselves that the Gospel is not well taught, without it, let forth with eloquence of speech?*

*Ans.* They make the Crosse of Christ of none effect, attributing that unto them, which belongs to the power of God, ch. 1. 17.

*Ques. What are the inconveniences which come by controversies in Religion?*

*Ans.* Vice passeth away unpunished, and the congregation is scandalized, chap. 5. 1. &c.

*Ques. What be the vices Saint Paul setteth in the Corinthians?*

*Ans.* Arrogancy, incest, going to Law one with another, and fornication.

*Ques. How would he have arrogancy reclaimed?*

*Ans.* By humility: If any man among you seeme to be wise in this world, let him be a fool, that he may be wise, chap. 3. 18.

*Ques. How wast it?*

*Ans.* By excommunicating the party, ch. 5. 5.

*Ques. How going to Law?*

*Ans.* By chasing some one or other of their brethren to sit concord betweene them, without expence of time, and further charge, ch. 6. 5.

*Ques. How fornication?*

*Ans.* By marriage: To avoid fornication, let every man have his wife, ch. 6. 5.

*Ques. Which hath he most commended, marriage or a single life?*

*Ans.* The single life.

*Ques. Why?*

*Ans.* Because it is most apt for the service of God, by reason it is freed from those cares the other is intangled with, ch. 7. 32. 33.

*Ques. Dost not he likewise take them of idolatry?*

*Ans.* Yes, and of thinking the Minister a burthen to the congregation.

*Ques. How doth he reprove the first?*

*Ans.* By shewing, that although they feare God in heart, yet it is not lawfull for them to eat with Idolaters.

*Ques. Why?*

*Ans.* Because in so doing, they may wound the weak consciences of others, ch. 10. 1. 12.

*Ques. How doth he reprove the second?*

*Ans.* By shewing, that he which feedeth the flocke, is worthy to eat of the milke of the flocke, chap. 9. 7.

*Ques. By whose example doth he teach them to avoid these enormities?*

*Ans.* By the example of the Jewes, who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things, chap. 10.

*Ques. Why are they taught to avoid these things?*

*Ans.* Because their bodies are the temples of God, and therefore they ought not to make them the temples of the Devil, by suffering themselves to be polluted

polluted with such uncleanness, chap. 3-1.

*Q. When do they avoid them?*

*A. When they do all things in purity of spirit, and edification, ch. 2-4-5.*

*Q. What is the best ground of edification?*

*A. Love.*

*Q. How do you prove that?*

*A. Because he that teacheth, although he speak with the tongue of an Angel, and hath not love, is like a tinkling Cymbal, chap. 13-1. Hee that hath faith able to remove mountains, and waxes love, it is nothing, verse. 2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver. 3.*

*Q. Love then is necessary in all the points of Religion.*

*A. It is: for he that comes to the Lords table without love, is an unworthy guest: and hee that prayeth, and is not in love, calleth for vengeance on himselfe.*

*Q. Wherein did the Corinthians abuse prayer?*

*A. In not observing the custome of time.*

*Q. What was that?*

*A. To pray bare-headed, ch. 11-4.*

*Q. Wherein did they abuse the Lords Supper?*

*A. In that some came with a carnall desire to eat, and some had filled themselves with drinke, ch. 11-21.*

*Q. What was the presumption of their women?*

*A. They took upon them to teach, which is not allowable, ch. 14-24.*

*Q. What was principall thing was to be observed amongst the teachers?*

*A. Not to teach to pray in a strange tongue, by which the people could not be edified, nor whereunto they could say Amen, chap. 14-2-16.*

*Q. What is the last error Paul confuted in them?*

*A. Their doubting of the Resurrection.*

*Q. How doth he confute it?*

*A. By shewing that Christ is risen, which is the first fruit of them that shall rise, ch. 15.*

*Q. How doth he prove that Christ is risen?*

*A. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.*

*Q. How is that?*

*A. That unless there be a Resurrection, Faith and Preaching are both in vaine, ch. 15-14.*

*Q. How doth Paul conclude this Epistle?*

*A. With an Exhortation to the reliefe of the poore.*

## 2. CORINTHIANS.

*Question.*

*From whence was the second Epistle to the Corinthians written?*

*A. From Philippi a City in Macedonia.*

*Q. What were the principall circumstances to be considered?*

*A. Three.*

*Q. Which be they?*

*A. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.*

*Q. What was the cause of his writing?*

*A. The inflexible nature of some, that notwithstanding his former persuasions, still despised his authority.*

*Q. Who are the persons?*

*A. The false teachers, himselfe, and the Corinthians.*

*Q. What is the matter?*

*A. A confutation of his Detractors, and a confirmation of his owne Doctrine.*

*Q. How confutes he his Detractors?*

*A. By proving them teachers, not for love, but to fill their owne bellies, and that they were boasters of other mens labours, ch. 10-15. & 11-20.*

*Q. How doth he confute his owne doctrine?*

*A. Three ways.*

*Q. How is that?*

*A. First, in respect of the ground thereof, which is Christ Jesus, chap. 4-5. Secondly, in respect of the fruit, which it had brought forth in them, which was faith, patience, and love, ch. 8-7. & 9-2. Thirdly, in respect of his owne constancy, whom the persecution of the world had sealed the true Minister of God.*

*Q. How?*

*A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from his proceeding in his calling, chap. 6-4. & 11-2-12-30.*

## To the GALATIANS.

*Question.*

*What was the cause Paul writs to the Galatians?*

*A. Their declining from that which he had taught them.*

*Q. What was that?*

*A. Faith in Christ Jesus.*

*Q. How declined they from Faith?*

*A. In thinking to be justified by the workes of the Law.*

*Q. How doth he reprove them?*

*A. By shewing, that as many as are of the workes of the Law, are under the curse, ch. 3-10.*

*Q. How were they delivered from this curse?*

*A. By Christ hath redeemed us by being made a curse for us, chap. 3-13.*

*Q. What doth he then counsel them to do?*

*A. To forsake the beggarly traditions of the Law, as Circumcision, and the observation of dayes and times, chap. 4-9-10.*

*Q. What was the reason?*

*A. Because neither Circumcision, nor Uncircumcision availe any thing, but a new creature, chap. 5-15.*

*Q. What is understood by a new creature?*

*A. One regenerated by faith, as being dead to sin, and risen againe through Christ, to newnesse of life, ch. 2-19-20.*

*Q. How are we knowne to be regenerate?*

*A. If we bring forth the fruits of the Spirit.*

*Q. What are the fruits of the Spirit?*

*A. All kinds of Christian vertue, love, joy, peace, long-suffering, gentleness, goodness, faith, meeknesse, temperance, &c. ch. 5-12.*

*Q. Is there no Law against them that live in this state?*

*A. No. There is none that hath any condemning power over them.*

*Q. What are the fruits of the Res?*

*A. Lusts against chastity, as adultery, uncleanness, against religion, idolatry, witchcraft; against charity, envie, murder, &c. against temperance, gluttony, drunkenness, &c.*

*Q. What shall become of them that delight in these workes of the flesh?*

*A. They shall not inherit the Kingdom of God. Q. Where*



*Q<sup>y</sup> Where was Paul when he wrote this Epistle?*  
*An.* At Rome.

### PAUL to the Ephesians.

#### Question.

**W**hat were these Ephesians that Saint Paul writeth unto?

*An.* Inhabitants of the chiefe City of Ionia in Asia minor.

*Q<sup>y</sup> W<sup>h</sup>o converted them to Christianity?*

*An.* Saint Paul about 12. yeares after the Resurrection of our Saviour. Act. 15.

*Q<sup>y</sup> What was the estate of the Ephesians, when Paul wrote unto them?*

*An.* As it is of all those amongst whom Gods wrath hath bin sown.

*Q<sup>y</sup> How is that?*

*An.* The good seed of Pauls Doctrine was mingled with the cockle and weeds of false teachers.

*Q<sup>y</sup> In such a needfull busynesse, how chance he did not rather go unto them than write?*

*An.* Because he was a prisoner at Rome.

*Q<sup>y</sup> What method doth he use in confirming the Ephesians in the faith, which hee had before taught them?*

*A.* First, he useth an Admonition, then a Prayer, and last of all, an Exhortation.

*Q<sup>y</sup> Of what doth he admonish them?*

*An.* Of three things.

*Q<sup>y</sup> Which be they?*

*An.* First, he shewes that they were predestinated to the calling of Christians, before the foundation of the world; and therefore there was nothing that had happened to them by chance, cha. 1. 4. 11. Secondly, he puts them in minde, that the ground of their faith in Christ Iesu, to whom all power both in Heaven and Earth was given 3. and therefore they needed not to stand doubtfull of their reward, ch. 1. 20. to 23. Thirdly, he records in what estate they were before they were called.

*Q<sup>y</sup> What was that?*

*An.* That they were under the power of Sathan, and dead through sinne; and therefore being now quickened by the Spirit of Christ, the farther they were off from grace, the greater debtors they were now for the same, chap. 2. 4. 5. Fourthly hee bids them not faint because of the persecution which they saw was laid upon him.

*Q<sup>y</sup> What reason shewes he for that?*

*An.* Because it shewes to their glory, ch. 3. 13.

*Q<sup>y</sup> In what respect could his persecution be to their glory?*

*An.* In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

*Q<sup>y</sup> For what doth he pray to God for them?*

*An.* For three things.

*Q<sup>y</sup> Which be they?*

*An.* First, for the strength of his holy Spirit, chap. 3. 19. Secondly, that hee would give them a faineheart, cha. 3. 17. And thirdly, to endure them with unfeined charity.

*Q<sup>y</sup> How manifold is his exhortation?*

*An.* Twofold.

*Q<sup>y</sup> As how?*

*An.* Generall and particular.

*Q<sup>y</sup> What is his generall exhortation?*

*An.* Certaine observations common to all men,

to walke worthy of their calling, chap. 4. 1.

*Q<sup>y</sup> What is their calling?*

*An.* Christianity.

*Q<sup>y</sup> What is the end thereof?*

*An.* Eternall life.

*Q<sup>y</sup> W<sup>h</sup>o hath called us therunto?*

*An.* God the Father, by his sonne Christ Iesu, chap. 3. 11.

*Q<sup>y</sup> W<sup>h</sup>at means?*

*A.* By two kinds of means.

*Q<sup>y</sup> Which be they?*

*An.* First, by outward means, as by afflictions, and persecutions; and secondly, by inward means, as by the working of Gods Word in our hearts, and the whole admonition of his holy Spirit, ch. 4. 10.

*Q<sup>y</sup> How may we walke worthy of our vocation?*

*An.* If we avoid lying, anger, theft, filthy speaking, and embrace humility, meeknesse, patience, charity, & unity of spirit, ch. 4. 2. 3. & ver. 25. to 31.

*Q<sup>y</sup> What is humility?*

*A.* Not to preferre our selves before others, and to despise others in respect of our selves.

*Q<sup>y</sup> What is meeknesse?*

*An.* Not to be easily moved to anger.

*Q<sup>y</sup> Is it not lawfull then to be angry with such an offender?*

*An.* Yes, so we be not angry unto sin, nor let the Sun go down upon our wrath, ch. 4. 26.

*Q<sup>y</sup> How may we be angry and not sin?*

*An.* If we bridle our fury, that we breake not forth into any wicked and unlawfull thoughts, words, or deeds.

*Q<sup>y</sup> What is patience?*

*An.* A quiet digesting of wrong, and leaving the revenge to God.

*Q<sup>y</sup> What is charity?*

*An.* A compunction of heart, whereby one Christian is incited to helpe and succour another.

*Q<sup>y</sup> What call ye the unity of the spirit?*

*An.* An agreement together of Gods people in true faith and doctrine, without sect or dissention.

*Q<sup>y</sup> Why ought we to walke in unity of spirit?*

*An.* Because God, which hath created us, Christ which hath redeemed us, and the holy Ghost which hath sanctified us, is but one; & the means whereby wee are saved one, that is to say, Faith; and therefore we ought to agree together in minde, as children of one Father, or as Heirs, or as jointors to one happy inheritance, ch. 4. 4. 5. 6.

*Q<sup>y</sup> Having declared what the virtues are which Saint Paul would have us follow, rehearse the vice which he would have us avoid?*

*An.* Lying (as I said before) theft, anger, filthy speaking, and (out of the fifth chapter) covetousnesse, fornication, drunkennesse, false doctrine, foolish and idle jesting.

*Q<sup>y</sup> What is a lie?*

*An.* A counterite and false declaration of the thought and minde, as when wee speake one thing and thinke another.

*Q<sup>y</sup> What is theft?*

*An.* Not onely to steale with the hand, but all manner of deceit and unlawfull gaine.

*Q<sup>y</sup> What is anger?*

*A.* A desire of revenge for some wrong done us, or unto them whom we love.

*Q<sup>y</sup> Of how many sorts is it?*

*An.* Of two.

*Q<sup>y</sup> Which be they?*

*An.* Natural, or Diabolicall.

*Q<sup>y</sup> What call you naturall anger?*



**An.** The anger that is in a Magistrate towards the Subject, a Father towards his child, or a Master towards his servant or scholar, for the due correction of such vices as they perceive in them, to the dishonour of God.

**Q<sup>y</sup>.** *What is diabolically angry?*

**An.** So to be incensed, as to wish the destruction of any one.

**Q<sup>y</sup>.** *Wherin consisteth filthy communication?*

**An.** In wearing, cutting, blaspheming, immodest words, and idle jesting.

**Q<sup>y</sup>.** *How must Christians then frame their daily conference?*

**An.** In such sort, as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymnes, and spirituall Songs, and giving thanks to God for all things, ch. 5. 15, 20.

**Q<sup>y</sup>.** *What is covetousnesse?*

**An.** A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

**Q<sup>y</sup>.** *What is fornication?*

**An.** A polluting of the soule with lust of the body.

**Q<sup>y</sup>.** *What is drunkennesse?*

**An.** A confounding of reason and the senses with immoderate drinking.

**Q<sup>y</sup>.** *What is false doctrine?*

**An.** Any thing that is taught contrary to the truth of Gods Word.

**Q<sup>y</sup>.** *How are they said to lead their lives, that delight in any of these abuses?*

**An.** Improvidently.

**Q<sup>y</sup>.** *Why?*

**An.** Because they neglect the will of God, to follow their owne wayes.

**Q<sup>y</sup>.** *How are they said to lead their lives, that abhorre them?*

**An.** Circumspectly.

**Q<sup>y</sup>.** *Why?*

**An.** Because they preferre the will of God before their owne imagination, ch. 5. 15, 17.

**Q<sup>y</sup>.** *What is Pauls particular exhortation in this Epistle?*

**An.** The duty of husbands and wives, parents and children, masters and servants.

**Q<sup>y</sup>.** *What is the duty of husbands towards their wives?*

**An.** To love them as Christ loved the Church, who gave his life for it, ch. 5. 25.

**Q<sup>y</sup>.** *What is the duty of wives towards their husbands?*

**An.** To submit themselves unto their husbands, as unto the Lord, ch. 6. 22.

**Q<sup>y</sup>.** *What is the duty of parents towards their children?*

**An.** Not only to feed and cloath them, but to bring them up in the feare of the Lord, ch. 6.

**Q<sup>y</sup>.** *What is the duty of children towards their parents?*

**An.** To honour and obey them with bodily reverence, and with the unfained love of the heart, chap. 6. 2.

**Q<sup>y</sup>.** *What is the duty of masters to their servants?*

**An.** Not to defraud them of their due, nor to use cruelty towards them, remembering that they themselves have also a Master in Heaven, ch. 6. 1.

**Q<sup>y</sup>.** *What is the duty of servants to their masters?*

**An.** To obey and labour for them in singleness of heart, and not with eye-service.

**Q<sup>y</sup>.** *How is that?*

**An.** To doe all things (whether their master be abient or present) as if God beheld them.

**Q<sup>y</sup>.** *How doth S. Paul wish the Ephesians, and in them us, to love our selves for the accomplishing of these, and all other duties?*

**An.** First, to gird them with the girdle of truth. Secondly, to put on the breast-plate of righteousness. Thirdly, to be shod with the shoes of the preparation of the Gospel of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of salvation. Sixthly, the sword of the spirit, ch. 6. 14, to 17.

**Q<sup>y</sup>.** *What is understood by the girdle of truth?*

**An.** A binding of our selves to the observation of the Word of God.

**Q<sup>y</sup>.** *What by the breast-plate of righteousness?*

**An.** A good conscience or innocency of life.

**Q<sup>y</sup>.** *What by the shoes of peace?*

**An.** Friendly and quiet conversation.

**Q<sup>y</sup>.** *What by the shield of faith?*

**An.** The righteousness of Christ, able like a brazen shield, to protect and cover us from the darts of the World, the Flesh, and the Devil.

**Q<sup>y</sup>.** *What by the helmet of salvation?*

**An.** The strength and power of Christ, being for our sake vanquisher of hell, death, and sin.

**Q<sup>y</sup>.** *What by the sword of the spirit?*

**An.** The Word of the everliving God, which, as a sword, we must draw forth to defend our selves and offend our spirituall enemies.

**Q<sup>y</sup>.** *What is the speciall quality required in him that is thus armed?*

**An.** Prayer, and continuall watchfulness, ch. 6. 18.

## To the PHILIPPIANS.

### Question.

**What were the Philippians?**

**An.** Exiles of Philippi, a City in Macedonia, where S. Paul had planted the Gospel.

**Q<sup>y</sup>.** *What moved him to write unto them?*

**An.** Two things.

**Q<sup>y</sup>.** *Which be they?*

**An.** First, the generall care he had for all the people of God. Secondly, that he might shew his thankfulness toward the Philippians.

**Q<sup>y</sup>.** *For what?*

**An.** For sending him reliefe, after they knew he was prisoner in Rome.

**Q<sup>y</sup>.** *By whom did they send him reliefe?*

**An.** By Epaphroditus, a professor of the Gospel.

**Q<sup>y</sup>.** *How did he shew his thankfulness toward them?*

**An.** Two wayes.

**Q<sup>y</sup>.** *Which be they?*

**An.** First, in praising God for them; and then in praying unto God for them.

**Q<sup>y</sup>.** *How doth he praise God for them?*

**An.** In that it had pleased him to receive them into the fellowship of the Gospel, ch. 1. 5.

**Q<sup>y</sup>.** *In what sort doth he pray to God for them?*

**An.** Three manner of wayes.

**Q<sup>y</sup>.** *Which be they?*

**An.** First, that God, which had begun this good worke in them, would continue it untill the day of Christ Jesus, ch. 1. 8. Secondly, that they might be able, through his grace, to discern true Doctrine from false, ch. 1. 10. Thirdly, that they might abound in love, and the works of righteousness, ch. 1. 11.

**Q<sup>y</sup>.** *How doth he encourage them, lest his imprisonment should make them faint?*

**An.** Three wayes.

**Q<sup>y</sup>.** *Which be they?*

**An.** First,

*An.* First, in respect of others. Secondly, of himselfe. Thirdly, by the example of Christ.

*Qy.* How increased of others?

*An.* That as others, in beholding his constancy, were boldened, & did more frankly profess Christ, so he hoped they would doe, ch. 1. 14.

*Qy.* How doth he encourage them in respect of himselfe?

*An.* That as hee knew Christ should be magnified in his body, whether he lived or dyed: so he doubted not but that they should bee of the same minde, chap. 1. 10.

*Qy.* How by the example of Christ?

*An.* That as Christ, being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it selfe: so we for his sake should not refuse to do the like, chap. 1. 10. to 11.

*Qy.* What reason doth he alledge, the better to persuade us thereto?

*An.* A two-fold reason.

*Qy.* What is that?

*An.* First, as touching the reward of our persecutions. Secondly, as touching the reward of us that are persecuted.

*Qy.* What doth he say shall be the reward of our persecutions?

*An.* Perdition.

*Qy.* What of us that are persecuted?

*An.* Salvation, ch. 1. 18.

*Qy.* How doth he conclude these circumstances?

*An.* With a necessity to suffer with Christ, if we will be thought to believe in Christ, ch. 1. 20.

*Qy.* What doth Paul exhort us unto in this Epistle?

*An.* Concord, meekness of mind, and godly conversation.

*Qy.* How to concord?

*An.* That we be of one judgement in Religion, chap. 2. 1.

*Qy.* How to meekness of mind?

*An.* That nothing be done through vain-glory, but every man to esteeme other better than himselfe, chap. 2. 3.

*Qy.* How to godly conversation?

*An.* That whatsoever is true, just, and of good report, that to follow, ch. 3. 8.

*Qy.* What doth he bid us to beware of?

*An.* False teachers.

*Qy.* What names doth hee attribute unto false teachers, whereby to know them?

*An.* He calleth them doges, evil workers, covetous, belly-gods, enemies to the Crosse of Christ, and ministers of earthly things, ch. 3. 18. 19.

*Qy.* And wherefore doth he call them doges?

*An.* Because (like doges) they barks against the doctrine of the Gospel.

*Qy.* And why evil workers?

*An.* Because in the harvest of the Word they seek not his glory, but their owne commodity.

*Qy.* Why Covetous?

*An.* Because they teach, that Circumcision, and the works of the Law are necessary to salvation.

*Qy.* Why belly-gods?

*An.* Because they sought rather after their owne ease and pleasure, than the spirituall good of Gods people.

*Qy.* Why enemies to the Crosse of Christ?

*An.* Because they are Christians in name onely, and not in deed.

*Qy.* Why ministers of earthly things?

*An.* Because their chiefest care was to bee

rich, and to rise to promotion.

*Qy.* How doth Paul make knowne the true Minister of God?

*An.* By five especiall notes.

*Qy.* Which be they?

*An.* First, he saith, they hold it a glory to dye for the continuation of their Disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteeme all things vile and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousness of Christ, and not mens works, Ver. 9. Fifthly, their conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortal, ch. 3. 2. to 4.

*Qy.* What is it to have our conversation in heaven?

*An.* To live like Saints on earth.

*Qy.* That we may be able to do so, what is required of us?

*An.* Three things.

*Qy.* Which be they?

*An.* Faith toward God, love toward our neighbour, and sobriety toward our selves.

## To the COLOSSIANS.

*Qy.* Question.

**What were the Colossians?**

*An.* A people dwelling in Colosse, a City of Phrygia, whom Paul saluted in the name of Christ.

*Qy.* After his salutation, what did he?

*An.* Give God thanks for them.

*Qy.* Why?

*An.* Because of their faith in Christ Jesus.

*Qy.* How doth he strengthen that faith?

*An.* First, by Prayer, and then by Exhortation.

*Qy.* To whom doth he pray?

*An.* To God.

*Qy.* For what?

*An.* For five things.

*Qy.* Which be they?

*An.* First, that they may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding, ch. 1. 9.

*Qy.* What is the wisdom he prays for?

*An.* The knowledge that makes men wise unto salvation.

*Qy.* Prayed: what is the second?

*An.* Secondly, hee prayeth that they may walke worthy of the Lord, ch. 1. 10.

*Qy.* How is that?

*An.* To the honour of God, and the profit of others.

*Qy.* What is the third thing?

*An.* That they may kee unfeigned in all good works, ch. 1. 10.

*Qy.* What call you good works?

*An.* The testimony of a lively faith, set forth by the deeds of mercy.

*Qy.* What is the fourth thing?

*An.* That they may increase in the knowledge of God, ch. 1. 10.

*Qy.* How shall they increase?

*An.* By the dew of Gods mercy, and the Sun-shine of his righteousness.

*Qy.* What is the fifth thing?

*An.* That they may be strengthened.

*Qy.* With what?

*An.* With

*An.* With the glorious power of Christ.

*Q.* To what end?

*An.* To endure with patience and joy the afflictions of this life, chap. 1. 11.

*Q.* What is the first thing?

*An.* That they may be always thankfull unto God.

*Q.* Dost he shew any reason why they ought to be thankfull?

*An.* Yes, first in that God hath made them meet to be partakers of the inheritance of Saints: And secondly, in that hee had delivered them from the power of darknesse, and brought them into the Kingdom of light, ch. 1. 12. 13.

*Q.* By whose means?

*An.* By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker betweene God and men.

*Q.* What doth he exhort them unto?

*An.* To cleave unto none, but unto this Christ.

*Q.* Why?

*An.* Because in him only they shall be compleat and perfect, chap. 2.

*Q.* Where must we seek him?

*An.* In heaven.

*Q.* How?

*An.* By setting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

*Q.* When are our affections set on things that are above?

*An.* When we live after the good motions of the Spirit.

*Q.* When upon things that are upon the earth?

*An.* When we live after the desires of the flesh. *Q.* Shew me a difference between the spirit and the flesh?

*A.* The flesh faith, rather shalke than suffer want; the spirit faith, thou shalt not covet another mans goods: the flesh faith, revenge where thou hast taken wrong; the spirit faith, forgive as Christ hath forgiven thee, ch. 3. 13.

*Q.* When doth this spirit fall upon us?

*An.* In Baptisme.

*Q.* How may we grieve this spirit?

*An.* By abusing the good graces of God, which it bringeth with it; as, by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

*Q.* How is the time lost to be redeemed?

*An.* By spending it more virtuously than heretofore we have done: as, if we have been careless, now to be watchfull: if we have forgot God & his benefits, now to pray unto him, & be thankfull: if we have bin idle talkers, now to season our words with the salt of wisdom and edification, ch. 4. 6.

## I. THESSALONIANS.

*Q.* Question.

*H*ow is this Epistle divided?

*An.* Into two parts.

*Q.* Which be they?

*An.* Into a commendation and an exhortation.

*Q.* For what doth he commend the Thessalonians?

*An.* First, for their readinesse to heare: and secondly, for their profiting by hearing.

*Q.* How did he know they profited by hearing?

*An.* By three things which he saw begin to flourish amongst them.

*Q.* And what were those?

*An.* Effectuall faith, diligent love, and patient hope, chap. 1. 3.

*Q.* What is effectuall faith?

*A.* That faith which brings forth good works.

*Q.* Diligent love, what is that?

*An.* That love which hath a care to benefit whom it loveth.

*Q.* Patient hope, what is that?

*An.* Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

*Q.* And what is that?

*An.* Eternall life.

*Q.* How many kindes of love are there?

*An.* Three.

*Q.* Which be they?

*A.* First, love in the Magistrate to labour for the glory of God, and benefit of the Common-wealth. Secondly, love in the Minister, to feed his flocke. Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

*Q.* How do they receive the Gospel, that receive it with such profit?

*An.* They receive it not in word onely, but in power also, chap. 1. 5.

*Q.* What assurance doth it bring unto them?

*An.* That they are the elect children of God, chap. 1. 7.

*Q.* But what are these men unto God?

*An.* A glory.

*Q.* What unto the world?

*An.* A good example, chap. 1. 7.

*Q.* How doth Paul commend himselfe?

*An.* First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

*Q.* Wherein did he shew his love?

*An.* In foure respects.

*Q.* Which be they?

*An.* First, in procuring that hee was not onely willing to have dealt the Gospel unto them, but also his owne life, chap. 2. 8. Secondly, in sending Timothy unto them for their comfort, when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse before God and the world, ch. 3. 13.

*Q.* Wherein did he shew his diligence in teaching?

*An.* In that he laboured night and day for their instruction.

*Q.* Wherein the purity of his doctrine?

*An.* In that it was without deceit, flattery, covetousnesse, vaine-glory, and not to please men, but God, ch. 2. 11. to 18.

*Q.* Was not Paul vaine-glorious then, when hee did thus praise him, else?

*An.* No.

*Q.* Why?

*An.* For two causes.

*Q.* Which be they?

*An.* First, in that hee did it not to win praise to himselfe, but to allure them to embrace the Gospel which he taught: and secondly, to shew what difference there was betweene him and his doctrine, and the false teachers, and their doctrine.

*Q.* What doth he exhort the Thessalonians unto?

*An.* To

*An.* To keep their bodies as vessels of holiness.

*Q.* Why?

*A.* Because God hath called them not to uncleanness, but to purity of life, ch. 4-7.

*Q.* *Why must they use to keep their bodies holy unto the Lord?*

*An.* Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil, ch. 4-3. to 12. & ch. 5-22.

*Q.* *What doth he annex to his Exhortation?*

*An.* A reprehension.

*Q.* *For what doth he reprehend them?*

*An.* For two things.

*Q.* *Which be they?*

*A.* For mourning for the dead, and curious searching to know when should be the time of Christs second coming.

*Q.* *Ought we not then to mourn for the dead?*

*A.* No, not in that manner as Infidels do, which think their dead shall never rise againe.

*Q.* *How then?*

*An.* As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall joy, ch. 4-1.

*Q.* *Why doth he forbid them to search for the time of Christs coming to judgement?*

*An.* For two causes.

*Q.* *Which be they?*

*An.* First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because hee would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a theefe in the night, then for to enquire after the houre.

*Q.* *How must they make themselves ready for it?*

*An.* In walking like the children of light, and not like the children of darkness, ch. 5-5.

*Q.* *How is that?*

*An.* In peace and love one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Ministers, ch. 5-6. 13. to 20.

*Q.* *How doth he conclude this Epistle?*

*An.* He desires their prayers, and greets them with an holy kisse.

*Q.* *What doth he intend by that?*

*An.* He would have them (according to the custome of those times) to manifest their pure, hearty and sincere affection to one another by this holy kisse.

*Q.* *Doth he command them nothing else?*

*A.* Yes.

*Q.* *What is it?*

*A.* He charges them by the Lord, that his Epistle be read to all the brethren, ch. 5-27.

*Q.* *What do we learn from hence?*

*An.* That the Scriptures are to be read by and to all Christians.

## 2. THESSALONIANS.

Question.

*What is to be gathered out of this second Epistle to the Thessalonians?*

*An.* The tryall of faith.

*Q.* *How is faith tryed?*

*An.* By affliction.

*Q.* *What is the fruit of affliction?*

*An.* Patience, ch. 1-4.

*Q.* *And what proceeds of patience?*

*A.* The righteous judgement of God, ch. 1-5.

*Q.* *Whom will God judge?*

*An.* The afflicted and the afflicter.

*Q.* *How will he judge the afflicter?*

*An.* In flaming fire, rendering vengeance, ch. 1-8.

*Q.* *How the afflicted?*

*An.* In mercy, giving them rest, ch. 1-7.

*Q.* *When shall this judgement be?*

*An.* At the latter day, when the Lord Jesus shall shew himselfe from heaven with his mighty Angels, chap. 1-7.

*Q.* *What shall be a signe of that day?*

*An.* The falling away of many from the faith, chap. 1-7.

*Q.* *By whose means shall they fall away?*

*An.* By the means of Antichrist.

*Q.* *What is Antichrist?*

*An.* The man of sinne, that opposeth himselfe against all that is called God, ch. 2-4.

*Q.* *By whom will he work?*

*An.* By Satan.

*Q.* *In what manner?*

*An.* With great power, but in all deceivableness, ch. 2-3.

*Q.* *Amongst whom?*

*An.* Not amongst the Elect, but them that shall perish, ch. 2-13.

*Q.* *Why not amongst the Elect?*

*An.* Because from the beginning they are chosen to salvation, ch. 2-11.

*Q.* *Therefore what ought he to bee the care of the Elect?*

*A.* To stand fast to the doctrine which they have received, ch. 2-15.

*Q.* *What is the means whereby they may be able to stand fast?*

*An.* Prayer.

*Q.* *What must they pray for?*

*An.* Two things.

*Q.* *Which be they?*

*An.* That the Word of God may have free passage, and that they may be delivered from the company of the wicked, ch. 3-1-6.

*Q.* *Whose steps doth Saint Paul commend them to follow?*

*An.* His owne.

*Q.* *Wherein?*

*An.* First, in uprightness of minde, and then in labouring before they eat, ch. 3-7-12.

*Q.* *How must we carry our selves toward them that walke unchristianly?*

*An.* We must withdraw our selves from them and not frequent their company, ch. 3-6.

*Q.* *How must they be used that follow not his instruction?*

*An.* Excommunicated, ch. 3-14.

*Q.* *Tell us what excommunication is?*

*An.* To be banished the Congregation of God.

*Q.* *As an enemy utterly to be cast off?*

*An.* No, but as a friend, to be won to amendment of life, ch. 3-15.

## I. TIMOTHY.

Question.

*What was Timothy?*

*A.* A Disciple of Pauls, and a Professor of the Gospel.

*Q.* *Where did he profess it?*

*An.* In Ephesus

*Q.* *What*

Q<sup>y</sup> What doth Paul admonish us of?

A<sup>n</sup> His duty.

Q<sup>y</sup> In what consisteth his duty?

A<sup>n</sup> In reading the Word, and rebuking of sin.

Q<sup>y</sup> How must he rebuke sinne?

A<sup>n</sup> Openly.

Q<sup>y</sup> Why?

A<sup>n</sup> Because others may take heed, cha. 5. 30.

Q<sup>y</sup> Is there no difference so be made?

A<sup>n</sup> Yes.

Q<sup>y</sup> In what?

A<sup>n</sup> The elder sort may be rebuked as Fathers, the younger as brethren, chap. 5. 1.

Q<sup>y</sup> How must we teach all men?

A<sup>n</sup> To pray.

Q<sup>y</sup> In what sort?

A<sup>n</sup> By lifting up of pure hands, ch. 2. 8.

Q<sup>y</sup> For whom?

A<sup>n</sup> For all people, but especially for Princes and

Rulers.

Q<sup>y</sup> To what end?

A<sup>n</sup> That under their authority we may leade a quiet and peaceable life.

Q<sup>y</sup> How all women?

A<sup>n</sup> To array themselves with shamefastnesse and modesty, and not with gold, pearle, or brodered haire, ch. 1. 6.

Q<sup>y</sup> How Ministers?

A<sup>n</sup> To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, cha. 3. 2. 3. Holding the mystery of faith is a pure conscience.

Q<sup>y</sup> What is the issue of this?

A<sup>n</sup> He shall save himselfe, and those that heare him, ch. 4. 16.

Q<sup>y</sup> How widows?

A<sup>n</sup> To exercise deeds of charity, to bring up their children veriuously, not to be idle pralers, gadding from house to house, ch. 5. 13.

Q<sup>y</sup> How rich men?

A<sup>n</sup> Not to be high-minded, nor put confidence in uncertain things, but to be ready to distribute to them that want, ch. 6. 17.

Q<sup>y</sup> What is the best gain?

A<sup>n</sup> Godlinesse, ch. 6. 6.

Q<sup>y</sup> Why?

A<sup>n</sup> Because they that would be rich fall into many temptations and snares that drowne them in corruption and deft:ution, ch. 6. 9.

Q<sup>y</sup> Can riches further mens salvation?

A<sup>n</sup> Yes, they may, the Rich man may lay up in store a good foundation for time to come, and so may lay hold on eternall life.

Q<sup>y</sup> How may he doe this?

A<sup>n</sup> By approving himselfe rich in good works, ready to distribute, ch. 6. 18.

## 2. TIMOTHY.

Question.

How is this Epistle divided?

A<sup>n</sup> Into two parts.

Q<sup>y</sup> Tell me which be they?

A<sup>n</sup> Into an Exhortation, and a Prophesie.

Q<sup>y</sup> But what doth Paul exhort unto?

A<sup>n</sup> Steadfastnesse in faith, and patience in suffering for the same, cha. 1. 4.

Q<sup>y</sup> Why?

A<sup>n</sup> Because those that will reigne with Christ, must suffer with Christ, cha. 2. 12.

Q<sup>y</sup> By what example?

A<sup>n</sup> By the example of the Souldier, Husbandman, and of him that contendeth for a Masters nesther of which receive recompence, except they first labour, ch. 2. 4. 5. 6.

Q<sup>y</sup> What hindereth our salvation in this behalf?

A<sup>n</sup> Contending about frivolous and vaine questions.

Q<sup>y</sup> How?

A<sup>n</sup> In that they engender strife, ch. 2. 14. 23.

Q<sup>y</sup> Of what doth he prophesie?

A<sup>n</sup> The perillous times to come, ch. 3. 1.

Q<sup>y</sup> How should the times to come be perillous?

A<sup>n</sup> By reason of wicked men.

Q<sup>y</sup> What wicked men?

A<sup>n</sup> Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to Parents, without naturall affection, &c. ch. 3. 2. 3. 4. 5.

Q<sup>y</sup> By what means therefore doth he teach Gods Ministers to repress the malice of such men?

A<sup>n</sup> By preaching the Word in season, and out of season, by reproofing, rebuking, and exhorting with all long suffering and doctrine.

Q<sup>y</sup> What is the Word?

A<sup>n</sup> The Scripture, given by inspiration from God.

Q<sup>y</sup> What use is there of it?

A<sup>n</sup> It is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect in all good workes, ch. 5. 17.

## PAUL to TITUS.

Question.

Where was Titus when Paul writ unto him?

A<sup>n</sup> In Crete.

Q<sup>y</sup> To what end was he there?

A<sup>n</sup> To finish the Doctrine which Paul had begun.

Q<sup>y</sup> How must he be armed therewith?

A<sup>n</sup> With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integrity of life, ch. 2. 7. 15.

Q<sup>y</sup> To whom?

A<sup>n</sup> To all whom he taught.

Q<sup>y</sup> Who were those?

A<sup>n</sup> Both young and old.

Q<sup>y</sup> What doth he teach the old?

A<sup>n</sup> The men to be sober, honest, discreet, and in Faith, Love, and Patience, ch. 2. 2. The women to be holy, and not given to wine.

Q<sup>y</sup> What doth he teach the young?

A<sup>n</sup> The men to be sober minded, women to be chaste, obedient to their husbands, and no gadders abroad, ch. 2. 5.

Q<sup>y</sup> What will he have Titus constantly to prefe upon them?

A<sup>n</sup> The necessity of good workes, that they than have believed in God, might bee carefull to maintain them.

Q<sup>y</sup> What reason gives he?

A<sup>n</sup> Because they are good and profitable to men.

Q<sup>y</sup> How good and profitable?

A<sup>n</sup> Because they are acceptable to God, and beneficiall to our selves.

## PAUL to PHILEMON.

Question.

From whence was this Epistle written?

A<sup>n</sup> From Rome.

Q<sup>y</sup> To whom



- Qq.** Upon what occasion?  
**Ans.** Onasmus, a servant to Philmon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.  
**Qq.** By what entreaty?  
**Ans.** That Philmon would receive him.  
**Qq.** How?  
**Ans.** As if Paul himselfe were present, ver. 17.  
**Qq.** For what reason?  
**Ans.** Because he was now not only his servant, but his brother in the Lord.  
**Qq.** How?  
**Ans.** In that he professed the Gospel.

## The Epistle to the Hebrewes.

- Question.**  
**Who writ this Epistle?**  
**Ans.** Saint Paul, it is probably received.  
**Qq.** On what grounds?  
**Ans.** All the Greek copies give it him, the phrase in many places none but his, the Conclusion, his mentioning Timothy, and lastly, St. Peter writing to the Jewes, tells us, 2 Pet. 3. 15. that Saint Paul writ to them, which must needs be this Epistle.  
**Qq.** What is handled in it?  
**Ans.** The difference between the Priesthood of Christ and the Levitical Priesthood.  
**Qq.** How doe they differ?  
**Ans.** In five points.  
**Qq.** Which be they?  
**Ans.** As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Efficacie.  
**Qq.** How do they differ as touching the office?  
**Ans.** The Priesthood of the Levites was external, and after the order of Aaron; the Priesthood of Christ is spiritual, and after the order of Melchisedech.  
**Qq.** What is it to be a Priest after the order of Melchisedech?  
**Ans.** To be a Priest, a Prophet, and a King, not for a month, a yeare, or an age, but for ever, ch. 7. 3. & 20.  
**Qq.** Why are all those three titles added?  
**Ans.** Because he sanctified us from sin, teacheth us by his wisdom, and governeth us by his power.  
**Qq.** How do they differ, as touching the Temple?  
**Ans.** The Temple of the Levites was built with hands, and to endure but for a time; the Temple of Christ is built by the holy Ghost, ch. 2.  
**Qq.** How do they differ touching their sacrifices?  
**Ans.** The Levites did offer the blood of Goats and Bulls, but Christ his owne precious blood.  
**Qq.** How touching their Ceremonies?  
**Ans.** The ceremonies of the Levites were corporal, as the anointing of the body, and other externall observations: but the ceremonies of the Gospel are spiritual, as the vertuous disposition of the soule.  
**Qq.** How touching their effects?  
**Ans.** The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule, ch. 9. 14. & 26.  
**Qq.** In whom?  
**Ans.** In all that have faith.  
**Qq.** What is Faith?  
**Ans.** The ground of things which are hoped for, and the evidencie of things which are not seen, chap. 11. 1.  
**Qq.** Did the Patriarchs walk by faith, or by sense?  
**Ans.** By faith, chap. 1.  
**Qq.** How sensus did it bring forth in them?

- Ans.** All that was commendable in them.  
**Qq.** How do the Temples of Moses & Christ agree?  
**Ans.** The Temple of Moses had three impurities; as, the holiest of all, wherinto the high Priest only entered, and that but once every yeare: the Tabernacle of the Congregation, where the Levites remained, and the open Court, where the people had resort; so in the Temple of Christ, there is the Spirit, the Soule, and the Body.  
**Qq.** What difference is between the Saints and Spirits?  
**Ans.** By Spirit is understood regeneration through faith in Christ, and by Soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word and Faith.  
**Qq.** Bring once grafted into faith, what is it said away from it?  
**Ans.** Sin against the holy Ghost, which is unpardonable, ch. 6. 4. & 10. 16.  
**Qq.** How may we fall from faith?  
**Ans.** It when wee have once received the knowledge of Christ, we afterward deny him.  
**Qq.** What therefore are the Hebrewes commanded to doe?  
**Ans.** To keep the profession of their hope without wavering, chap. 10. 23.  
**Qq.** How must that be?  
**Ans.** Through patience.  
**Qq.** Wherein?  
**Ans.** In esteeming light the troubles of this life, by sitting before their eyes the joy of the life to come.  
**Qq.** What have they to encourage them?  
**Ans.** The words of our SAVIOUR.  
**Qq.** Which be they?  
**Ans.** My son, faint not when thou art rebuked for whom the Lord loveth, hee chasteneth, as scourgeth every son that he receiveth, ch. 12. 14.  
**Qq.** Is there nothing else required but patience?  
**Ans.** Yes, the sacrifice of a Christian.  
**Qq.** What is that?  
**Ans.** To praise God alwaies, and distribute to the poore, ch. 13. 15. 16.  
**Qq.** How doth he encourage them to this duty?  
**Ans.** By assuring them that God is not ungrateful, to forget their work and labour of love, ch. 2. 10.  
**The Epistle generall of JAMES.**  
**Question.**  
**Why is this called the generall Epistle of James?**  
**Ans.** Because it is not written to any one person or country, but generally to all the Jewes dispersed through many countries.  
**Qq.** What doth it containe?  
**Ans.** The effects of our justification, as Paul the Romanes declared the cause.  
**Qq.** What is the cause of justification?  
**Ans.** Faith.  
**Qq.** What are the effects?  
**Ans.** Good works, chap. 2. 24.  
**Qq.** How is faith divided?  
**Ans.** Into two parts.  
**Qq.** Which be they?  
**Ans.** A lively faith, and a dead faith.  
**Qq.** What is a lively faith?  
**Ans.** Faith made knowne by good works.  
**Qq.** What is a dead faith?  
**Ans.** Faith without good works, and so the



vell is said to have Faith, chap. 3. 17. 19.

**Qy.** What be the good works Saint James exhorteth unto?

**An.** Patience, prayer, love, to beware of ambition, swearing, contention, to bridle the tongue, and rule the affections, not to speake evill one of another, not to be friends of this world, &c.

**Qy.** From whence proceed good works?

**An.** From God, ch. 1. 17.

**Qy.** From whence evill?

**An.** From our owne concupiscence, ch. 2. 14.

**Qy.** What saith Saint James of patience?

**An.** Blessed is the man that endureth temptation; for when he is tryed, he shall receive the crown of life, chap. 1. 12.

**Qy.** What saith he of prayer?

**An.** Let him that asketh, aske in faith, and waver not, ch. 1. 6.

**Qy.** Of love what saith he?

**An.** He that loveth his neighbour as himselfe, fulfilleth the Law, ch. 2. 8.

**Qy.** Of ambition what?

**An.** God rejecteth the proud, and gives grace to the humble, ch. 4. 6.

**Qy.** What of swearing?

**An.** Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let you: Yea be yea, and your Nay, nay; lest ye fall into condemnation, ch. 5. 12.

**Qy.** What of contention?

**An.** Where envying and strife is, there is all manner of evill works, ch. 3. 16.

**Qy.** What of the tongue?

**An.** That it is a fire, and a world of wickednesse, defiling the whole body, if it be ungoverned, ch. 3. 6.

**Qy.** What of evill speaking?

**An.** If a man speak evill of his brother, he speaketh evill of the Law, chap. 4. 11.

**Qy.** Who are the friends of the world?

**An.** Such as esteeme more of riches, honours, and such like, than of the Word of God.

**Qy.** What saith S. James of such men?

**An.** He bids them weep and howle for the miseries that shall come upon them; their riches are corrupt, and their garments are moth-eaten; their gold and silver is cankered, and the rust thereof shall be a witness against them, ch. 3. 1. 2. 3.

**Qy.** What is the best use of riches?

**An.** To employ them in doing of good, and in relieving the poore, the fatherlesse, and widowes, and that is called pure Religion; and undefiled before God, chap. 1. 17.

**Qy.** Every one therefore that heareth the Word of God is not religious?

**An.** Notbut such only as are doers thereof, ch. 1. 22.

**Qy.** ought me to labour the conversion of our brethren from their evill ways?

**An.** Yes, it is the chiefest part of christian charity.

**Qy.** How may we do it?

**An.** By brotherly advice and admonition.

**Qy.** What shall we gaine by it?

**An.** His soule from death, and hide a multitude of finnes.

**Qy.** Which be they?

**An.** The calling of Christians, their dignity, and fruits of their calling.

**Qy.** Who hath called them?

**An.** Christ.

**Qy.** How?

**An.** Through obedience, and sprinkling of his blood, ch. 1. 2.

**Qy.** To what?

**An.** To an inheritance immortall and undefiled, that fadeth not away, but is reserved in heaven for us, chap. 1. 4.

**Qy.** How must we apprehend it?

**An.** By faith, chap. 1. 5.

**Qy.** What is the dignity of Christians?

**An.** They are said to bee a royall Priesthood, a holy nation, a peculiar people, chap. 2. 9.

**Qy.** What is the fruit of their calling?

**An.** To shew the virtues of him that called them, chap. 2. 9.

**Qy.** How is that?

**An.** Being holy as hee is holy, and since he hath called us out of darknesse into light, to walke as in the day time, by laying aside all malitiousnesse, all guile and dissimulation, all envie and evill speaking, ch. 1. 2. 5.

**Qy.** How shall we do these things, the world every where provoking us to the contrary?

**An.** By setting before us the example of Christ, which gave his life for his enemies; and when he was reviled, reviled not againe; and when he suffered, threatened not; our committed it to him that judgeth righteously, ch. 2. 21. 22.

**Qy.** What brings us to that obedience?

**An.** The love we owe to Christ, that hath begotten us anew to righteously, and the feare not to be partakers of his merces, because of the small number of them that shall be saved.

**Qy.** Who is the efficient cause of our salvation?

**An.** God the Father.

**Qy.** What is the materiall cause?

**An.** The obedience of Christ to the death of the crosse.

**Qy.** What is the formall cause?

**An.** Our effectuall calling.

**Qy.** What is the finall cause?

**An.** Our sanctification.

**Qy.** Wherein standeth our sanctification?

**An.** In two things.

**Qy.** shew me which be they?

**An.** In dying to sin, and living to God, ch. 4. 2. 4.

**Qy.** When doe we live to God?

**An.** When wee mortifie the lusts of the flesh, chap. 4. 7.

**Qy.** Wherein consisteth this mortification?

**An.** In particular duties.

**Qy.** What be these?

**An.** The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

**Qy.** What doth he counsell as touching every mans private selfe?

**An.** To be sober in watching and Prayer.

**Qy.** What is Prayer?

**An.** A calling upon the Name of God in time of necessity.

**Qy.** What are the properties?

**An.** It must be from the heart, with true faith, in the name of Christ, and in few words.

**Qy.** What is the effect of Prayer?

**An.** It overcometh God, which overcometh all things.

## The first Epistle generall of

PETER the Apostle.

**Question.**

What is contained in the first Epistle of Peter?

**An.** Three things.

**Qy.** What

**Q<sup>y</sup>.** What doth Peter counsel us to do as touching others?

**Ans.** One to suffer with another, to love our brethren, to be pitiful, not to render evil for evil, but contrariwise to bless. ch. 3-8-9.

**Q<sup>y</sup>.** Why must we love?

**Ans.** Because God hath loved us.

**Q<sup>y</sup>.** Why must we suffer?

**Ans.** Because therein we are blessed, ch. 4-14.

**Q<sup>y</sup>.** How must we suffer?

**Ans.** Not as murderers, thieves, or evil doers, but as lovers of faith, ch. 4-15.

**Q<sup>y</sup>.** Why are we bound to these virtuous actions?

**Ans.** Because thereby God is glorified, ch. 2-12.

**Q<sup>y</sup>.** How doth he persuade us to them?

**Ans.** By the example of our Saviour, that suffered, the just for the unjust, ch. 3-18.

### The second Epistle of S. Peter.

**Question.**

**W<sup>H</sup>at doth S. Peter exhort us unto in this second Epistle?**

**Ans.** That having once received the knowledge of the Gospel, we should confirm and establish it in us by good works, and cleave unto it, even to the end.

**Q<sup>y</sup>.** Why?

**Ans.** Because, as Saint Paul saith, So run that ye may obtain: so S. Peter saith, By making sure your Election, that is, not being idle or unfruitful in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jesus Christ.

**Q<sup>y</sup>.** What is the gate unto that entrance?

**Ans.** Death.

**Q<sup>y</sup>.** What is death?

**Ans.** The laying downe of the Tabernacle of the flesh, chap. 1-14.

**Q<sup>y</sup>.** Why doth he call this flesh of ours a Tabernacle?

**Ans.** Because we dwell therein as strangers, not for ever, but for a certaine time.

**Q<sup>y</sup>.** How doth Saint Peter confirme the doctrine of faith?

**Ans.** By shewing it is no deceivable fables, but the truth it self descended from heaven, ch. 1-17-18.

**Q<sup>y</sup>.** Who are impugnors of this truth?

**Ans.** Hypocrites and Atheists.

**Q<sup>y</sup>.** What are hypocrites?

**Ans.** Wels without water, such as pretend an outward holiness, but inwardly are corrupt and venomous, h. 2-13-17.

**Q<sup>y</sup>.** When shall these men appear?

**Ans.** In the latter times, ch. 3-3.

**Q<sup>y</sup>.** How will they be disproved?

**Ans.** The heavens shall melt, and the earth bee consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousness, chap. 3-10. & 3-13.

**Q<sup>y</sup>.** Is there no hope of escaping?

**Ans.** No: for he that spared not the Angels when they sinned, will not spare them, ch. 2-4.

**Q<sup>y</sup>.** What is the condition of conscience repentant?

**Ans.** To be worse at the end, than at the beginning.

**Q<sup>y</sup>.** Is it good for them to have knowne God, and the means of salvation?

**Ans.** It is not: it had been better for them not to have knowne the way of Righteousness, than to turne from it, ch. 2-21.

**Q<sup>y</sup>.** By what doth he fistly expresse them?

**Ans.** By the dogge, returning to eat what he vomited: and the Sow wallowed, re-wallowing in the mire.

**Q<sup>y</sup>.** Doth S. Peter mention S. Pauls Epistle?

**Ans.** He doth: adding, that there are in them some things hard to be understood.

**Q<sup>y</sup>.** Doth he for that deny the reading of them?

**Ans.** Nothing lesse: he blames the unlearned and unstable, that wrest them to their owne definition, chap. 3-16.

### The first Epistle Generall of

Saint JOHN.

**Question.**

**W<sup>H</sup>at is here set downe?**

**Ans.** Two sorts of love.

**Q<sup>y</sup>.** Which be they?

**Ans.** Love of the world, and love called charity.

**Q<sup>y</sup>.** In what consisteth the love of the world?

**Ans.** In three things.

**Q<sup>y</sup>.** Which be they?

**Ans.** Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2-16.

**Q<sup>y</sup>.** What is concupiscence of the flesh?

**Ans.** An inclination of the heart, to enjoy the pleasures of the body; as wantonnesse, chambering, sloath, drunkennesse, and such like.

**Q<sup>y</sup>.** What is the lust of the eyes?

**Ans.** A covetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof; as lying, thievery, rapine, usury, cozenage, and such like.

**Q<sup>y</sup>.** What is the pride of life?

**Ans.** In all things, as in meat, drinke, apparel, house-room, and other things, to beare an arrogant contemptuous minde, striving to excell others.

**Q<sup>y</sup>.** What doth he then say touching such lives?

**Ans.** That God is not in them, nor they in him, chap. 3-15.

**Q<sup>y</sup>.** What is charity?

**Ans.** A motion of the heart, whereby we love God, and in him our neighbour.

**Q<sup>y</sup>.** What is it to love God?

**Ans.** To keep his commandments, ch. 5-3.

**Q<sup>y</sup>.** What is it to love our neighbour?

**Ans.** To esteeme him as our selfe.

**Q<sup>y</sup>.** How many kindes of love are there?

**Ans.** Two.

**Q<sup>y</sup>.** Which be they?

**Ans.** True and fained love.

**Q<sup>y</sup>.** Which call you true love?

**Ans.** Not onely to helpe our brother with all we have, but if need require, to offer our life for him, chap. 3-16.

**Q<sup>y</sup>.** Which call you fained love?

**Ans.** To love in words, and not in deed, ch. 3-17.

**Q<sup>y</sup>.** What saith Saint John as touching true lovers?

**Ans.** That they dwell in God, and God in them, chap. 4-17.

**Q<sup>y</sup>.** What is it to dwell in God?

**Ans.** To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

**Q<sup>y</sup>.** How shall we know that God dwelleth in us?

**Ans.** If wee see our brother want this world's good, and doe not shut up our compassion from him.

him, but willingly relieve him, chap. 3. 17.

**Q<sup>y</sup> What is said of him that hateth his brother?**  
**Ans<sup>w</sup>.** That he walketh in darkness, chap. 3. 11. is the child of the Diuell, chap. 3. 14. abider in darkness, chap. 3. 11. is a man-slayer, and barred from eternall life, chap. 3. 15.

## The second and third Epistles of Saint JOHN N.

### Question.

**To whom were these two Epistles written?**

**Ans<sup>w</sup>.** The one to a certaine zealous Lady, the other to Gaius, a professeur of the Gospel.

**Q<sup>y</sup> What doth he commend in this Lady?**

**Ans<sup>w</sup>.** The vertuous bringing up of her children.

**Q<sup>y</sup> What in Gaius?**

**Ans<sup>w</sup>.** His testimony of faith, and hospitality toward strangers.

**Q<sup>y</sup> What doth he admonish them of?**

**Ans<sup>w</sup>.** To beware of deceivers.

**Q<sup>y</sup> Who are those?**

**Ans<sup>w</sup>.** Such as would not confesse that Christ was come in the flesh.

**Q<sup>y</sup> How must they entertain them?**

**Ans<sup>w</sup>.** They must not receive them into their houses, nor bid them God speed.

**Q<sup>y</sup> Why?**

**Ans<sup>w</sup>.** Because in so doing they should be partakers of their evill deeds.

## The Epistle of S<sup>t</sup> JUDE.

### Question.

**To whom is this Epistle written?**

**Ans<sup>w</sup>.** To all Christian churches.

**Q<sup>y</sup> What doth he exhort them unto?**

**Ans<sup>w</sup>.** To contend for the maintenance of their faith.

**Q<sup>y</sup> Against whom?**

**Ans<sup>w</sup>.** Against Sectaries.

**Q<sup>y</sup> What is the condition of Sectaries?**

**Ans<sup>w</sup>.** To murmur, complaine, and walke after their owne lusts.

**Q<sup>y</sup> Whom do they murmur against?**

**Ans<sup>w</sup>.** Governours.

**Q<sup>y</sup> How doth he reprove them?**

**Ans<sup>w</sup>.** By the example of Michael the Arch-angel, who when he strove with the Diuell about the body of Moses, blamed him not with cursed speaking, but onely said, The Lord rebuke thee.

**Q<sup>y</sup> What doth he mean by this example?**

**Ans<sup>w</sup>.** If it be not lawfull to raile upon the Diuell, much lesse upon Magistrates, be they never so wicked.

**Q<sup>y</sup> What is it to walke after their own lusts?**

**Ans<sup>w</sup>.** To be directed by carnall judgement, and not by the spirit of regeneration.

## REVELATION.

### Question.

**First tell me what you understand by Revelation.**

**Ans<sup>w</sup>.** The word importeth a laying open, or an uncovering of things that were before hid & shut up in secret, which no living soule can know, but is

far forth as God shall please to disclose the same.

**Q<sup>y</sup> What is the authority of this Revelation?**

**Ans<sup>w</sup>.** High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

**Q<sup>y</sup> To whom was it given?**

**Ans<sup>w</sup>.** To the Apostle Saint John, and so consequently from him to the Church of God through all ages.

**Q<sup>y</sup> Where was John when he received it?**

**Ans<sup>w</sup>.** In an Island called Patmos, environed with the Egean Sea; which Sea divides Europe from Asia.

**Q<sup>y</sup> What did he there?**

**Ans<sup>w</sup>.** He was banished thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant sought to suppress the light of the Gospell, but the Lord in mercy did the more advance it, as appears by adding a further discovery of his will, by this Booke of Revelation.

**Q<sup>y</sup> What is the fruit of this Revelation?**

**Ans<sup>w</sup>.** Exceeding great, as we may gather by these words: Blessed be they that read, heare, and keep in memory those things which are written in this Prophete, chap. 1. 3.

**Q<sup>y</sup> To whom was John commanded to send it?**

**Ans<sup>w</sup>.** To the seven Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, & Laodicea, where (after the destruction of Ierusalem) John did prosecute his holy calling in the Ministry.

**Q<sup>y</sup> What method doth he use in the manner of his writing?**

**Ans<sup>w</sup>.** First, a friendly salutation, and then a briefe narration.

**Q<sup>y</sup> How doth he salute them?**

**Ans<sup>w</sup>.** By wishing unto them grace and peace.

**Q<sup>y</sup> What understand you by grace?**

**Ans<sup>w</sup>.** The free love and affection which God beareth towards us for his owne sake, although indeed we deserve it not, but are in our selves the children of perdition.

**Q<sup>y</sup> What by peace?**

**Ans<sup>w</sup>.** A kind of benefits both spirituall and temporall, which flow unto us from this fountain of grace, which God the Father hath opened to the world, by the means of his Son.

**Q<sup>y</sup> In whose name salutes he them?**

**Ans<sup>w</sup>.** In the Name of the Father, the seven Spirits, and of Jesus Christ, ch. 1. 4. 5.

**Q<sup>y</sup> What is meant by the seven Spirits?**

**Ans<sup>w</sup>.** The Holy Ghost.

**Q<sup>y</sup> The Holy Ghost being but one in person, why doth he describe him by the number of seven?**

**Ans<sup>w</sup>.** Although the Holy Ghost be but one in Divine Essence, yet according to his seven-fold operation, which it had in the Churches of Asia, it is called by the name of seven Spirits; not that it is in person divers, but in power and vertue, according to the diversity of those subjects in which it worketh.

**Q<sup>y</sup> But why is that placed in the second place, whereas the usual order teacheth us to say, the Father, Sonne, and Holy Ghost, and not the Father, Holy Ghost, and so put the Son last?**

**Ans<sup>w</sup>.** John useth this order, not that there is any degree of dignity in one person more then in another. For the Father is not greater then the Son, nor the Son greater then the Holy Ghost; they are all of the same power, majesty, & glory, nor is one before another: but the reason that moved John to set our Saviour in the third place, was, because immediately the narration (which is the second point

of the writing) chiefly concerneth Christ.

*Qy-As how?*

*An-In describing him.*

*Qy-How doth John describe Christ?*

*An-Two manner of wayes; first, as touching the excellency of his glory, as he appeared unto him in a vision, ch. 1. from vs. 12. to 17.*

*Qy-What was his office?*

*An-It was threefold; he had the office of a Prophet, of a Prince, and of a Priest.*

*Qy-How did he shew himself a Prophet?*

*An-In bearing witness of the truth, and revealing the counsels of God unto men.*

*Qy-How a Prince?*

*An-Two manner of waies: first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. And secondly, because he hath dominion over all principalities and powers both in heaven and upon the earth, Eph. 1. 21.*

*Qy-How a Priest?*

*An-In that he hath washed us from our sins in his blood by offering his body a sacrifice for us upon the Cross.*

*Qy-Did Christ beare these three offices only for himselfe?*

*An-No for the benefit of the faithfull, that as he was, so they might be, both Prophets, Kings, and Priests. Prophets, in that he saith, I will poure my Spirit upon all flesh, and your sons and daughters shall prophesie. Kings, in that we shall reign with him eternally. And Priests, for that true Christians do offer the spirituall sacrifice of prayer, praise, and almes-deeds, Heb. 13. 17.*

*Qy-Are then all Christians Priests alike?*

*An-They are, as touching the sacrifice above-said: but more properly the Ministers, which offer up the people as a acceptable sacrifice to Christ.*

*Qy-How doth he describe Christ, according as he saw him in a vision?*

*An-By certaine properties fit for the capacity of men; as that he was in a long Robe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feet like unto fine brasse burning in a furnace, his voice to the sound of many waters, in his right hand he had seven Stars, out of his mouth went a sharp two-edged sword, and his face shone as the Sun shewith in his strength.*

*Qy-What gather we by this description?*

*An-By his long Robe girt unto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of salvation: By his white hand, his fulnesse of knowledge and wisdom: By his fiery eyes, his deep insight into the darkest corners of the earth, and deepest secrets of mens hearts: By his feet of shining brasse, the purity and brightnesse of his wayes, and the power which he hath to tread downe his enemies; and therefore are his feet rather compared to brasse, then unto gold, because gold is a softer metall, and not so fit to represent his invincible strength: By his voice compared to the sound of many waters, we understand the sound of the Gospel, humbling some to their salvation, others to their confusion: By the Stars in his right hand, his faithfull Ministers by whom he worketh, which (as Stars) should give light unto men by their doctrine and conversation: By the two-edged sword, is understood the powerfull Word of God, entering and cleansing the hearts of his children, and thrusting through the others to their destruction: And by his face shining as the Sun at the highest, the unspeakable brightnesse of his grace, whereby the Church is*

comforted and lightened in all truth and sincerity.

*Qy-Why doth he resemble the Church to golden Candlesticks?*

*An-Because, as the Candlestick doth not give the light, but the light is put upon it, so the Church receiveth all her light put upon her from Christ: for the doctrine of the Church (which is the light of the Church) is from God, and not of men.*

*Qy-Into how many points may we draw the doctrine of this Book?*

*An-Unto foure.*

*Qy-Which be they?*

*An-Precepts, Prophecies, Promises, and Threatnings.*

*Qy-Wherein are the precepts seen?*

*An- In the instructions given unto the seven Churches.*

*Qy-Upon how many generall points do these instructions consist?*

*An-Upon three; a Commendation, a Reprehension, and an Exhortation.*

*Qy-What doth Christ commend in them?*

*An-Their vertues; as patience, labour, zeale, in the Church of Ephesus, ch. 2. The workes of faith, repentance and charity, together with constancy in affliction, and true humility, in the Church of Smyrna, ch. 2. 9. fortitude and valiant perseverance, in the Church of Pergamus, that notwithstanding the martyrdom of Antipas, a man there put to death for Religion, yet they were not terrified, but did fast the faith of Jesus Christ, and never forsooke it, ch. 2. 13. Love and service toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning in the Church of Thyatira, ch. 2. 20. A little increase of faith, keeping of the word of God, and a free confession of his Name, in the Church of Philadelphia, ch. 3. 8.*

*Qy-What doth Christ reprehend in them?*

*An-Their vices; as the lacke of Love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Satan: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 1. 9. The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicolaitans amongst them, that as Balaam taught the people of Gods stumble in two things, causing them to commit fornication both in body and soule: in body, by bandowing their wives to common use; in soule, by sacrificing to idols for superstition sake, ch. 2. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel, a wicked woman, to sit abroad false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis, their works are faire in outward shew, but inwardly nothing but filth & rottennesse, chap. 3. 1. At Laodicea they were time-serverers, who halsted between two opinions, and were neither hot nor cold, ch. 3. 15.*

*Qy-What doth Christ exhort them unto?*

*An-Repentance, and amendment of life.*

*Qy-To their repentance, what is annexed?*

*An-A gracious promise to be written in the book of life.*

*Qy-To their willfull perseverance in their sinnes, what is annexed?*

*An-A heave threatening that he will come suddenly upon them, as a thiefe, and they shall not know the hour, ch. 3. 3.*

*Qy-After having learned the state of things, as they stood*

*flood for the present, when the Revelation was given, what next succeedeth?*

*Ans.* The prophesie of things to come: which is either generally, as touching such things as should happen to the whole world; or particular (but yet of more moment than the former) is touching such things as should happen to the Church.

*Q. What is the end of the prophesie of the Church?*

*Ans.* That the faithfull, admonished before-hand of the assaults and bloody attempts, which the Devil and the world should make upon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Jesus.

*Q. What is the end of the prophesie of the world?*

*Ans.* To shew the judgements that God would execute upon the enemies of his Church, and the rising up of the Elect before the execution of those judgements, that they might be kept from evil, as appeareth by the 7. 8. & 9. chapters.

*Q. If the Elect were kept from evil, to what end was this Revelation given to fore-warn them that they should suffer trouble and persecution?*

*Ans.* To be kept from evil, is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternall happiness, but therein did they joy and triumph, howsoever the world thought them plunged in despair and sorrow.

*Q. What is the second vision that John had?*

*Ans.* The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewise set forth unto us, as well as the Sons, in a description fit for our capacity.

*Q. How is the glory of the Father described?*

*Ans.* In these fixe things: 1. In the figures of his office, of his nature, of his assistants, of his effects, of the instruments, which he employeth to that purpose, and of the events that follow.

*Q. What is his office?*

*Ans.* To judge the whole earth, and therefore he is apprehended of John sitting upon a throne, ch. 4. 3.

*Q. How is his nature represented?*

*Ans.* By the beauty of the Jasper stone, and the Sardine, ch. 4. 3.

*Q. What are his assistants?*

*Ans.* The honourable company of the Prophets and Apostles clothed in white raiment, and crowned with gold, ch. 4. 3.

*Q. What are the effects of his magnificence?*

*Ans.* Lightning, thunder, and voices, &c.

*Q. Who be his instruments?*

*Ans.* The company of the celestiaall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures under heaven, figured unto us by the Sea of glasse like unto Chrystall.

*Q. Why are the celestiaall creatures said to be full of eyes?*

*Ans.* Because of their watchfulnesse in the service of God.

*Q. Why is the first compared unto a Lion?*

*Ans.* In cause of his courage.

*Q. Why the second to an Ox?*

*Ans.* Because of his strength.

*Q. Why hath the third the face of a man?*

*Ans.* Because of his prudence.

*Q. Why is the fourth likened to a flying Eagle?*

*Ans.* Because of his agility and swiftnesse.

*Q. How many wings had each of these Beasts?*

*Ans.* Sixe, as those of the Prophet Elishah: two on their armes, two on their feet, with two they covered their faces.

*Q. What signifie those on their armes?*

*Ans.* Readinesse and swiftnesse to performe Gods commands.

*Q. What those on their feet?*

*Ans.* That they are not polluted with the corruption of the world, when they converse with men in the world, their wings do as it were cleanse them.

*Q. What those that cover their faces?*

*Ans.* The glorious Majesty of God, on whom the Angels themselves cannot fasten their sight.

*Q. What are the events that follow the description of his magnificence?*

*Ans.* The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

*Q. In what manner?*

*Ans.* By prostrating themselves before him, casting their crownes at his feet, ch. 4. 10.

*Quest.* Having procured so great authority to the word of this Revelation, by the description of the Majesty of the giver, what followes?

*Ans.* The preservation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven Seales, containeth the history of the world; the other, being but little, includeth the history of the Church.

*Q. Who opens the Seales of this Book?*

*Ans.* Christ Jesus.

*Q. Were none solicited thereunto but he?*

*Ans.* Yes, a generall Proclamation was made by an Angel, to see if any would open it, but none neither in heaven nor earth, nor under the earth was able or worthy to open or looke upon the Booke, save the Lion of the Tribe of Juda, and the Lamb that stood in the midst of the throne and of the Elders, which was Christ Jesus, ch. 5. 2. to 7.

*Q. What do we learn by this, that none were able to unloose the Bookes but he?*

*Ans.* That he is the onely Mediator between God and man, that no other creature either in heaven or earth, is acquainted with the secret counsels of God, or can reveale them unto us, but he.

*Q. Why is he called a Lion and a Lambe, names of contrary nature?*

*Ans.* He is called a Lion in respect of his power and strength, and a Lambe in respect of his patient suffrance.

*Q. What was shewed to S. John when the Seales were opened?*

*Ans.* A white Horse, signifying 1. the propagation of the Gospel.

2. Persecution of the Saints, by the red Horse.

3. Darknesse of soules, clouds of Heresie, by the blacke Horse.

4. Papall Tyranny over the foules and bodies of men, by the pale Horse and Death upon him.

5. Complaints and comforts of the Saints, from the gracious promise of their deliverance.

6. Terroure of the day of Judgement to those mercifull Tyrants, ch. 6. 16.

7. Christ our Mediator, offering to his Father the prayers of the Saints, and seven Angels with seven Trumpets, proclaiming the raging persecutions of Heresie. Some Eclipse of the Church by the smoake of the Pit, and the Locusts, that is, the foggy Mists of Popish doctrine, and the Authors and Abettors of it, the severall irreligious orders



of Monkes and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill with this smoke and sulphur, which comes out of their mouths, the third part of Christian men, ch. 9. 18.

*Qy-What is the generall use of these precedents?*

*An.* As touching the person of God, we learne three things. First, his loving favour in denouncing and giving knowledge before-hand, by evident tokens, what rigour he purposed to execute afterward if he saw no amendment in the course of our lives, chap. 6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour, to cover them against the flood of those evils, that were to overflow the whole world, chap. 17. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he had fore-told, ch. 8. 9.

*Qy-What doe we learne as touching our selves?*

*An.* Three things, attention, to regard the threatenings of God: repentance, to be sorry for our sins; and amendment of life, to prevent the rigour of his justice.

*Qy-What as touching the instruments of God, which he used in executing of his will?*

*An.* Three things: First, that they were Angels. Secondly, that they were obedient at his beck: and thirdly, that they were expeditious in performing of their charge.

*Qy-What learne we as touching the Elect?*

*An.* Three things: First, their place: they stood before the Throne, and before the Lambe, whereby is shewed, that as they are under the protection of God, so are they always ready to doe him service. Secondly, their habite: they were clothed in white Robes, washed in the blood of the Lambe, whereby is signified their pure, peaceable, and joyfull dignity. Thirdly, their victorie: they had Palmes in their hands, whereby we are put in minde of the combats, which they had sustained for the name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch. 7. 9.

*Qy-What as touching a naturall man?*

*An.* A spirituall misery, which spreads it selfe into three branches: Poverty of heart, for lacke of understanding; blindness of minde, for lacke of faith; and nakednesse of soules, for lacke of the white Robe of righteousness in Christ Jesus, ch. 3. 17.

*Qy-What as touching a regenerate man?*

*An.* Three properties; strength of faith, keeping of the Word of God, and free confession of his name, chap. 3. 8.

*Qy-Proceed unto the vision of the second Booke. Who held the second Booke in his hand?*

*An.* A mighty Angel, chap. 10. 11.

*Qy-Whom doe you understand by this Angel?*

*An.* Our Saviour Christ, that held the Booke open in his hand.

*Qy-How is he described?*

*An.* His cloathing was a Cloud, and a Rain-bow on his head.

*Qy-What doth he signifie by the Cloud?*

*An.* The distilling of his grace upon his people.

*Qy-What by the Rain-bow?*

*An.* His mindfulness of the Covenant of old, established with the faithfull.

*Qy-To what end?*

*An.* To procure the greater authority to this Prophecie following.

*Qy-What was contained in the Booke which he held?*

*An.* The propheticall history of the Church.

*Qy-To whom did he give it?*

*An.* To John.

*Qy-How did he command him to use it?*

*An.* He bade him eat it; that is, comprehend and thoroughly understand it.

*Qy-How is the history of the Church divided?*

*An.* Into two parts: into the Ministry or deeds of the Prophets, and the whole body of the Church.

*Qy-In how many things consisteth the deeds of the Prophets, or Ministers of the Church?*

*An.* In three parts: in their fighting under the Crosse, in their murdering, and in their raising up againe.

*Qy-When began at their fight?*

*An.* Presently upon the death of Christ.

*Qy-How long did it continue?*

*An.* One thousand two hundred and threecore yeares.

*Qy-The text saith, Dayes, ch. 11. 3.*

*An.* True: but it is to be understood Yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

*Qy-Who was prophesied that he should murder, and almost quite extinguish the doctrine?*

*An.* Pope Boniface the eight, a most merciless and bloody persecutor, who entered into the Papacy at the expiration of 1266 yeares, ch. 11. 7.

*Qy-How did he obstruct the Papacy?*

*An.* By subtlety, who in the night (by a false Oracle) perswaded his predecessor Celestine to resigne his authority unto him.

*Qy-How long did he reigne?*

*An.* Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lye unburied.

*Qy-The Text saith of Sodome and Egypt, how then doe you say of Rome?*

*An.* Rome is a spirituall Sodome, and a spirituall Egypt: Sodome, in her spirituall Adultery; Egypt, in her spirituall oppression of the Church.

*Qy-Who raised the Church againe?*

*An.* The Spirit of life coming from God, ch. 11.

*Qy-When?*

*An.* Presently upon the death of Boniface.

*Qy-Did the Spirit of God raise up those that had been slaine?*

*An.* No.

*Qy-The Text saith, they ascended into heaven in a Cloud?*

*An.* Wee are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithfull & Elect is called Heaven: therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawn from the tyranny of the wicked world, and gathered into the celestiall Church: that is, seeing the Temple and publike places were not open unto them, secret places were sanctified unto them, as if it were Heaven, apart from the rest of the world.

*Qy-What effects followed this separation?*

*An.* Feare and terror in their enemies, joy and thanksgiving in the Saints of God, that needd vantage to challenge his authority and soveraign power over the world, chap. 11. 17.

*Qy-Having now had the Ministry of the Church les in returne to the other part of our division, which was the whole body of the Church: how doth the whole body of the Church divide it selfe?*

*An.* Into two parts: into the Jewish Christian, and into the Christian Catholike Church, which consisteth not onely of Jewes, but of the beleeving Gentiles also.

*Qy-When began the Christian Jewish Church?*

*An.* At



**Q.** At the instant of the conception of our Saviour Christ.

**Q.** When began the Christian Catholic Church?

**A.** At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the good tidings of the Gospel.

**Q.** What saith Saint John set down here for our instruction?

**A.** The estate both of the Jewish and Christian Catholic Church warfaring, or as it was subject to the assaults of her enemies.

**Q.** What is the Jewish Christian Church compared unto?

**A.** A woman with child, chap. 12. 2.

**Q.** Why?

**A.** Because (like unto a fruitfull woman) it is continually to bring forth children unto the Lord.

**Q.** How is this woman described?

**A.** By her attire, and by her standing, chap. 12. 1.

**Q.** How was her attire?

**A.** Of two sorts: the cloathing of her body, and the ornament of her head.

**Q.** How was her body cloathed?

**A.** With the Sun.

**Q.** What was thereby signified?

**A.** The inestimable glory given unto the Church of God.

**Q.** How was her head adorned?

**A.** With a Crowne of twelve Stars.

**Q.** What is thereby signified?

**A.** The Kingdom of heaven, which belongeth unto the Church.

**Q.** How did she stand?

**A.** Upon the Moone.

**Q.** What doe we learn by this?

**A.** That the true Church trampleth under her feet all variableness, unto which all things under the Moone are subject.

**Q.** What was her conflict?

**A.** She travelled, and was in danger to have her child devoured, ch. 12. 4.

**Q.** By whom?

**A.** By a fiery Dragon, that had seven heads, and upon every head a crowne and ten hornes.

**Q.** What doe ye understand by the Dragon?

**A.** Satan.

**Q.** What by his seven heads?

**A.** His wonderful policy and wisdom, able at once to disturbe the seven Churches, that is, the universall Church.

**Q.** What by his seven Crownes?

**A.** His magnificence and authority, every head being as the head of a King.

**Q.** What by his ten hornes?

**A.** His great power, sufficiently furnished to hart the whole world.

**Q.** What is understood by the child whom he would devour?

**A.** Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head, and of the Body of the Church, as of all the Members thereof, united to the Head by his Spirit.

**Q.** How was the child delivered?

**A.** God took it up into Heaven, and prepared a place for the Mother in the Wildernesse.

**Q.** Did Satans malice end?

**A.** No, he gave two assaults more.

**Q.** Where was the first?

**A.** In Heaven.

**Q.** In what manner?

**A.** He accepted the Blasphemy of God day and night.

**Q.** What was his success?

**A.** Hee was throwne downe from thence by the power of Michael, that is, of Christ Jesus.

**Q.** Where was his second assault?

**A.** In earth, upon the Mother of the child, and upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Christ.

**Q.** How did the Mother, that is, the Church of the Jews, escape in this assault?

**A.** She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

**Q.** What place was that?

**A.** In Pella, a towne seated on the other side of Jordan, in a desert Country.

**Q.** How did Satan pursue her?

**A.** With a flood of water cast out of his mouth.

**Q.** What under stand you by the flood of water?

**A.** The Romanes, which destroyed Jerusalem, and the Sanctuary that was therein.

**Q.** Who drank up that flood of water, that is, did not hurt the Church?

**A.** The earth, that is, the wicked sort of the Jewes, whose bloody massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

**Q.** When Satan saw himselfe againe prevented, how did he take it?

**A.** He was wroth, and made war upon the rest of the seed of the woman, that is, upon the Christian Catholic Church.

**Q.** How many principall things are we to note in the history of the Christian Catholic Church?

**A.** Three: her combate, her victory, and her glory.

**Q.** With whom were her combats?

**A.** With two kinde of Beasts, the one whereof had seven heads, and came out of the Sea; the other had two heads, and sprang out of the earth, chap. 13.

**Q.** What do you understand by the first Beast?

**A.** The tyranny inflicted upon the Church by the evill government of the Romane Empire.

**Q.** What by the second Beast?

**A.** The persecution of the Papistick Hierarchy, by the succession of Popes.

**Q.** How did this Beast rise?

**A.** By little and little out of the earth.

**Q.** What is to be understood by the two hornes of the Beast?

**A.** Two Swords and two Keyes, temporall and spirituall power.

**Q.** What by his speaking like a Dragon?

**A.** Subtlety and falshood, like the old Serpent.

**Q.** What by the taking of the Marke in their right hands and fore-heads?

**A.** The perfect obedience and allegiance of all to the Beast, which otherwise suffers not to buy and sell, that is, evill commerce.

**Q.** Against whom doth the Church obtaine her victory?

**A.** Against the two Beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon, described in the 17. chapter.

**Q.** What is understood by the Whore of Babylon?

**A.** The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

**Q.** Shall she undoubtedly fall into some and ruine?

**A.** Shee shall: the Spirit hath spoken it expressly.

**Q.** By what power?

John By

*An.* By the power of ten Kings, formerly her Favourites, into whose hearts God shall put it to execute the fury of his decreed wrath upon her.

*Qy.* How shall her lovers take it?

*An.* They stand afar off for feare, saying, Alas, alas, that great City Babylon, that mighty City, in one hour she is made desolate.

*Qy.* Shall she not rise againe, and be restored?

*An.* She shall nor; she shall sink in destruction, as a stone cast into the sea, ch. 18. 21.

*Qy.* By what means doth the Church get victory over her enemies?

*An.* By the assistance of Christ her Head and Captaine.

*Qy.* Into how many parts doth his assistance spread?

*An.* Into foure: the preaching of his Word, and the workes of faith, patience, obedience, set downe in the 14. chapter, and also threatnings, and judgements proceeding from his divine justice, declared

in the 15. and 16. chapters.

*Qy.* Wherein consisteth the glory of the Church?

*An.* In her perpetuall triumph in the world to come, joynd to her Bridegroom Christ Jesus in joy that never shall have end, a taste of which joy is in some sort made manifest to us in ch. 21. & 22.

*Qy.* But what shall become of the enemies of the Church?

*An.* They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch. 21. 8.

*Qy.* How many kindes of death are there incident, to man?

*An.* Two: the first, which is a separation of the soule and body; and of this kind of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soule and body from the presence of God, for ever to remaine in darkness; and this is the death that the wicked only must dye.

FINIS.



